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THE

WOODSTOCK LETTERS

VOL. XXXIV. No. 2.

THE SUPPRESSION AND RESTORATION OF THE SOCIETY IN MARYLAND.

By Father Edward I. Devitt, S. J.

III. The Restoration.

The former members of the Society never abandoned the hope of its Restoration. At the first meeting of the Clergy, they affirmed that they would "to the best of their power promote and effect an absolute and entire restoration to the Society of Jesus (if it should please Almighty God to re-establish it in this country) of all the property formerly belonging to it; and if any person who has done good and faithful services for religion in this country should not enter with the Society, so re-established, he is, nevertheless, to receive equal maintenance whilst he continues to render the same services, and to be provided for, as others, in old age and infirmity." The same hope of restoration and solicitude in regard to the property are manifested in the proceedings of the Corporation of the Roman Catholic Clergy of Maryland, at the first meeting after incorporation, held at St. Thomas', October 4, 1793. The 16th Resolve is: "That the Trustees are required to have particular attention to the interests of the former members of the Society of Jesus, and in case of its future re-establishment in this State, to use their best endeavors to restore the Estates to its members, and they shall elect them into the Select Body in preference to all others."

At the meeting of the Board, held at Whitemarsh, May 24, 1803, the 13th Article says: "As there is happily a prospect of the Restoration of the Society in this country, the Resolutions in regard to that contingency are to be carried into effect as much as will depend upon this Corporation: at the same time, assurances are hereby given to all those, who not having been, or intending to be of the Society, have nevertheless been associated to the Select Body of the Clergy of Maryland, that they will be entitled to their rights as members thereof, during their natural life, and as long as they conform to the general regulations of the Select Clergy." Final action in this matter was taken, when, at a meeting held at Georgetown College, June 19, 1816, Article 2 of the Proceedings declares: "Whereas the said Society is duly re-established, resolved that none but members of the said Society be hereafter admitted, and in case any should cease to be a member of the said Society, he shall not be considered any longer as a member of the Select Body of the Catholic Clergy of Md."

Father Carroll, on his appointment as Prefect Apostolic, had a difficult task before him in the organization of the Church. Material resources were wanting; the Clergy were insufficient in number, and many of them were broken down by age; his authority was limited by what he called 'cramping clauses'; and there was uncertainty as to his tenure of office, which was revocable by Propaganda. But he went bravely on, struggling with present embarrassments and making provision for future emergencies. Writing to Father Plowden, Sept. 26, 1783, he says:

"Our gentlemen here continue, as when I last wrote. We are endeavoring to establish some regulations tending to perpetuate a succession of laborers in the vineyard, to preserve their morals, to prevent idleness, and to secure an equitable and frugal administration of our temporals. An immense field is opened to the zeal of apostolic men. Universal toleration throughout this immense country, and innumerable Roman Catholics going and ready to go into the new regions bordering on the Mississippi Valley, perhaps the finest in the world, and impatiently clamorous for clergymen to attend them."

One of his first acts was to appoint the venerable Father Farmer, Vicar-General of New York. He resided at St. Joseph's, Philadelphia, and visited New York once a month. A few Catholics had come to that

City, at the close of the War, and there was some hope of forming a Congregation and building a Church. St. Peter's was begun in 1786, the first stone being laid by the Spanish Minister. Father Farmer died that year and Bishop Carroll testifies that he was "the model of pastors, and of all priests. The congregation of Philadelphia speaks sufficiently his praises; for it must be ascribed in great measure to him, that so much piety and religion have been perpetuated in it."

As Catholic immigrants began to settle in the seaport towns, and no provision could be made for their spiritual wants, on account of the dearth of Priests, some vagabond and disreputable characters seized the opportunity of imposing on the people, and exercised the ministry without receiving faculties, and even in defiance of Father Carroll's authority. Dissensions and scandals arose in New York, Boston, Philadelphia, Lancaster, and other places, and the older Clergy who had declared a few years before, "That a Bishop at present is unnecessary," saw clearly that the appointment of a Bishop was now necessary to control refractory Priests. A committee, composed of Fathers John Carroll, Robert Molyneux, and John Ashton, drew up a petition to Rome, in which, speaking in the name of all their Brethren, they said: "We declare, Most Holy Father, that in our opinion the time has now come when the Episcopal authority and dignity are very greatly desired." They give cogent reasons to show why a new Episcopal See should be erected instead of a Vicariate-Apostolic as in England. They petition "that the election of the Bishop, at least for the first time, should be permitted to the Priests, who now duly exercise the ministry here, and have the care of souls."

The Holy See acted promptly: permission was granted to fix the place most suitable for an Episcopal See, and for the clergy to choose one of their body as Bishop. At the meeting of the Clergy convened at Whitemarsh, the suffrages of all those present were collected, and twenty-four votes were given for Father Carroll, only one vote besides his own being cast for any other. This choice gave complete satisfaction at Rome, as Cardinal Antonelli wrote, forwarding the Bull erecting the new See and appointing Very Rev. John Carroll as the first Bishop of Baltimore, with ordinary jurisdiction. The Bull was issued, on the 6th of November, 1789, and the consecration took place at the home of his friend,

Thomas Weld, Esq., Lulworth Castle, on the feast of the Assumption, 1790.

It was providential that Bishop Carroll should be chosen to mould the form and direct the course of the Church in America at this critical period: it was especially fortunate for the Society, which he loved with filial devotion, that his life was happily prolonged, so that as the time approached when it was possible to act, he became the principal instrument for its re-introduction into the United States, and watched over its consolidation and development, until it was solemnly restored throughout the world. His letters show how earnestly he longed for its re-establishment: writing to Father Plowden, as early as 1782, he says: "I observe in your last letter that some events had happened, and that others were likely to follow, that afforded hope to the sanguine, of the re-establishment of the Society. I rejoice indeed at these events." Referring to the election by the Russian Jesuits of a Superior General, and the approval of that action by Pius VI., he observes: "God grant that the little beginning in White Russia may prove a foundation for erecting the Society upon once again." The course of events was hastening to bring about the consummation which he so devoutly wished. The continued preservation of the Society in Russia fostered the hope of the surviving members of the old Society, and the foundation and approval of the Institute of the *Fathers of the Faith* seemed to be the prelude to the realization of that hope. The sentiments of the Missionaries in Maryland and their expectations are expressed in the following communication addressed to Father Marmaduke Stone in England.

Application of the Missionaries in Maryland in regard to the Institute of the Faith of Jesus.

ST. THOMAS' MANOR,
NEAR PORT TOBACCO,
November 23d, 1800.

REVEREND AND DEAR SIR,

Knowing your desire of the reëstablishment of the Society of Jesus, and of our one day being reünited as Brethren under the Institute of our Holy Founder, St. Ignatius, we address you on this important subject.

The time seems now to be at hand for the accomplishment of our wishes, since our Society is, as we are informed, reëstablished in Europe. We have seen a copy of a letter writ-

ten to our R^{t} Rev^{d} Bishop by the Rev^{d} Fathers De Broglie and Rozaven. They inform him that Pope Pius the 6th and his Successor have approved *vivâ voce the Society of the Faith of Jesus;* that they and their associates have entirely adopted the Constitution of our Holy Father, and some of their members, with the consent of our Bishop, would be sent to America. We have also seen a paper entitled "An Account of the Establishment of the Institute of the Faith of Jesus," by Father Halnat, one of the first companions of Father Paccanari. From this and other documents before us, it appears to us that the Society of Jesus, founded by St. Ignatius, is most wonderfully reëstablished by the Divine Providence. But, as we must suppose that you are better acquainted with this important affair than we in America, we beg you will give us your opinion of it, and let us know whether any steps have been, or probably will be taken by our Brethren in England towards an union with the members of the resuscitated Society, now governed by the Holy Superior, Father Paccanari, whom it seems Providence has raised up for His future glorious and merciful designs.

We, the undersigned, are met here to consider on this important subject. Our other Brethren have not been able to attend, yet we have little doubt of their sincere concurrence.

Being further informed that our R^{t} Rev^{d} Bishop has written for three or four members of the Society, and his Coadjutor two more, to come to America, on their arrival we have no doubt but that they will meet with a hearty welcome among us, and everything fully adjusted to our mutual satisfaction.

AD MAJOREM DEI GLORIAM.

We wish you to commnnicate the above to the RR. Fathers De Broglie and Rozaven, SS. S. F. J.

With much respect we are, Rev^{d} Sir.

Your affectionate Brethren in X^{to},

Robert Molyneux—Joseph Doyne—John Bolton—Henry Pile —Charles Sewall—Sylvester Boarman—Chas. Neale.

Bishop Carroll and his Coadjutor, Bishop Neale, began negotiations to obtain some of the Fathers of the Faith of Jesus from England. They proceeded with prudent caution, and their letters show that they entertained some misgivings in relation to the new Institute. Bishop Carroll comments upon the preceding communication of the Missionaries in a letter—

To Mr. Charles Plowden, at Stonyhurst, near Blackburne, Lancashire.

BALTIMORE, Dec. 15, 1800.

DEAR SIR,

Since the receipt of your last, as I probably mentioned to you in mine, I received and answered a letter from London, sent to me by Mess[rs] De Broglie and Rozaven. They gave the outlines of their Institute, and its acceptance by the late and present Pope. I can entertain no doubt of the zeal and sound principles of this new body of recruits to the Church, of which I have heard much from other quarters ; and therefore have requested them to send two of their Society to this country, where they will learn, in the space of a few months, much more concerning the probability and means of forming establishments here than can be learned by twenty letters. Their plan is, I hope, the work of God, *tho they have in one point departed from St. Ignatius*, viz : that of engrafting on their institution a new order of nuns, to be under the government of the Superiors of their own Society. I should be glad to hear of the manner of their reception in England, and success there.

Mr. Stone, to whom I send my best respects, will receive a letter signed by some of our Brethren, amongst whom is D[nus] Doyne, concerning this application to me from these two Delegates of the Society of the Faith of Jesus. They (our Brethren) met together without a general consent of the rest of us, and full of zeal for the reëstablishment of the Society, have written as if that happy event were already effected ; and I have since seen a letter from one of those who attended that meeting, in which to the signature of his name, he adds the words Soc. J. This is going too fast for one who subscribed his submission to the operation of the destructive Brief. In mine to MM. Broglie and Rozaven, at the request of the Presdt. of G. Town College, I solicited them to send, if they could, a capable professor of philosophy, logic and naturals, and who should know English, referring them to Mr. Stone, thro Mr. Strickland.

* * * * * * * *

✠ J., B[p] of Balt[re]

P. S. * * * * * *

In the former part of this letter, I mentioned slightly my having heard tidings relative to a revival of the Society. I beg you to send me, as early as possible, all the authentic information on this subject of which you are in possession.

* * * * *

In another letter to Father Plowden, dated Baltimore, February 12, 1803, he says that he had been expecting

four Fathers of the Faith, but only one had arrived. This was Father Zocchi, a Roman by birth, and afterwards for many years Pastor of Taneytown, Maryland. He says of him: "From this sample of the new Order, I am induced to believe that they are very little instructed in the maxims or institute of our venerable mother, the Society. Tho they profess to know no other rules than ours, he seems to me to know nothing of the structure of our Society, nor even to have read the *Regulæ Communes*, which our very novices know almost by heart."

Extracts from the letters of Bishop Neale, then President of Georgetown College, throw further light upon the situation at that stage.

Letters of Bishop Leonard Neale to Father Marmaduke Stone, Stonyhurst College, England.

GEO. TOWN, Oct. 19, 1801.

* * * * The public prints announce the re-establishment of the Jesuits in Sardinia. We wish to know whether the report be founded, and whether *Societas Jesu*, or *Societas Fidei Jesu*, be the object of the report. Farther, I wish to know the real sentiments of the *clear-sighted* respecting the latter. All the members of the Society here are now grown old, the youngest being past 54. Death, therefore, holds out his threatening rod, and excites us to redoubled wishes for the re-establishment of the Society on which the welfare of this country seems much to depend. Could we have some of its genuine members to fix in the possession of our College and estates, the gratification would be singular, and our latter days would be crowned with joy and peace.

We have heard of the re-establishment of the Society thro' Mr. Strickland. But the clear light does not yet shine on us. You, who are nearer the sun, should not refuse to communicate its benign rays. If we could get members of the Society, they would be objects of our wishes. Anything genuine from our ancient body would be highly gratifying. If possible you can assist us, do not let the want of feeling for remote and distressed Brethren prevent the salutary aid. If Stonyhurst can forward assistance to our poor George Town College for Masters, etc., surely selfishness will have no influence with you. I never looked upon you as a selfish man. * * * * *

GEO. TOWN, June 30, 1802.

I am frequently called upon by our Gentlemen to know what effect my communications with you have, or are likely to produce in our favor. Mortifying it is to me to have no other reply to make, but that I have received no answer to my applications, or that I am left perfectly in the dark relatively to the object in question. For God's sake relieve me from my distressed situation. * * * * * We enjoy good health, but all the members of our Old Society are aged and worn down with continual labor. How long they may subsist depends upon the hand of God which holds the thread of life. If we form not successors before that fatal period, the Society, tho' re-established, will scarcely succeed to the property we have been studiously preserving for her. A concurrence of our BB^n in England, I think, is of strict obligation.

GEO. TOWN, June 25, 1803.

REV'D AND DEAR S^r,

I am rejoiced that your pen is at length set at liberty, or that the *mighty control* is removed. I had heard of the General's advice to our BB^n in England before I had the pleasure of receiving your favor. The information came not from Mr. Strickland, but from Mr. Nic. Sewall, who has our thanks. We have adopted the advice, and forwarded the names of the Postulants to the General, who will act in the matter as it shall appear most suitable. Most of the old members and many of the young men in *Tonsure* have subscribed the petition. * * * *

Our number of scholars is very small, but we still stand in the critical moment of trial. Were it the will of Heaven that the Society be speedily re-established here, I should be happy to deliver up my Presidency to their happier guidance.

GEO. TOWN C., May 5, 1804.

REV^d FATHER,

I wrote to you some months past in answer to one received from you announcing happy tidings of a revival of the Society of Jesus in England. Since that, Bishop Carroll and I have been solicited by many of the clergy serving in this Mission to make known to the General their ardent prayers for re-establishing the same Society in this diocese. We have readily complied with their request, but have not been so happy as to receive an answer. The last despatches were forwarded to your

Reverence, which, I understand, from a letter written by R. F. N. Sewall to his brother, have been received and sent on to their destination. I hope the issue of the business will be happy. Could the General see and feel our situation, he would certainly forward some suitable members both to regulate matters on the occasion, and also to fill the offices in the College, which I wish to deliver up to the care and management of the Society as soon as possible. * * * *

I have seven young clerics to commence Theology next scholastic year, all *postulants* for the Society. But our Missions are left destitute of pastors in many places to the great prejudice of religion. *Messis quidem multa, operarii autem pauci.* Oh! could you by any means lend a helping hand, it would certainly be co-operating with the views of our founder, *Ad Majorem Dei Gloriam.* I wish to hear from your Reverence as frequently as possible, and now more especially as every occurrence becomes more and more interesting.

GEO. T., March 15, 1805.

REV^d^ FATHER,

Your long expected letter has been received. The contents, tho' consoling in substance, have such a connection with implicating circumstances, as to render it difficult to send you an appropriate answer. This has been the cause of my long delay. But now, as Father General's letter is received, by which we are empowered to proceed in the great business, and which seems to point out something more explicit than was discoverable in yours, I have undertaken to reply to your favor. I did expect from the directions given you by the General, you would have sent forward some one of our proved and venerable characters, who might have commenced the contemplated restoration, and I should have been glad if the money I have placed in your hands, had been employed in defraying his expenses. Even now, if you can forward any assistance, that is, any of your subjects, I shall be willing that they employ the said money to pay their expenses. If this cannot be done, I wish you to employ at least £30 to purchase scholastic books, such as you know are suitable for our schools both higher and lower, as also the rules of the Society, its constitutions, etc., etc., not only in Latin, but also in English, as we are generally destitute of them. Our lame and crippled situation in point of the Old Members, renders the commencement of the business perfectly awkward. How-

ever, Bishop Carroll will meet our Gentlemen at St. Thomas's Manor soon after Easter, in order to put hand to work.

Your idea of sending our young men to Stonyhurst, etc., is perfectly eccentric. Much less expense would attend one of our Gentlemen from England to teach them here, than would be necessary to transmit them thither to be taught in your schools. Such a project was never contemplated by us. The glorious re-establishment of the Society in Naples, of which we have received accounts, has filled our souls with joy. May the infinite Mercies of God be eternally exalted.

I am, Rev^{d} and Dear S^{r},

Your most Obed^{t} S^{vt} in Xt,

✠ Leon^{d} Neale, Bish^{p} of Grtn^{a}.

Further interesting details are furnished by the letters of Fr. Charles Sewall, Superior of St. Thomas', to his brother, Fr. Nicholas, in England.

Letters of Father Charles Sewall to his Brother, Fr. Nicholas Sewall.

St. Thomas' Manor,
Nov. 21st, 1803.

Dear Brother,

* * * * I am glad to hear how much the College of Stonyhurst flourishes, and that they are going to build, or preparing a house in its neighborhood for little boys and a Novitiate; but I am sorry that there are no hopes of our obtaining help from the success of your College. * * * *

I shall be glad to know how many Novices Mr. Stone may have and whether all the ancient Gentlemen of Stonyhurst have re-entered. By some letters written from your neighborhood to America there was a diversity of opinion in Stonyhurst relative to the propriety of re-entering the Society, at the time of Mr. Stone's instalment. Mr. C. Plowden, etc., thought you ought to wait longer: as for my part, I would never ask a Bishop's leave to be a Jesuit, as long as there was the Pope's even *verbal authority*. God grant I may live to renew my vows also in the Society: the General's answer is not yet received by our Bishop. * * * *

I doubt much whether the letters sent by our Bishops with our petitions to re-enter the Society of Jesus have ever reached the General; or, if he has received them, I

fear his answer is intercepted. As his letters and answers have been received by Messrs. Strickland and Stone, it appears that there is a more ready and sure communication between England and Russia, than between America and Russia. Wherefore I cannot close this letter without requesting you to present my humble respects to your Rev[d] Provincial, whom I beg to do me the singular favor of obtaining leave of the General for my re-entrance into the Society of Jesus, as a member of the English Province, in case the General has not or does not otherwise ordain by erecting America into a separate Province; others of my Rev[d] Brethren here will be equally obliged to Mr. Stone for the same favor in their regard. As we are very few in number, I think it would be more to the advantage of Religion were we united to you in the same Province. But this I suppose will be regulated by Fr. Gruber.

ST. THOMAS' MANOR, Feb. 5th, 1805.

DEAR BROTHER,

Before the rec[t] of your last, Bishops Carroll and Neale received from Mr. Strickland a copy of Fr. Gruber's answer to theirs and our petition. Mr. Strickland had received the General's answer as early as last April and immediately sent it off; but hearing from B[p] Carroll, that he had not received it, he sent a copy, which the General directed him to take, lest the original might be lost, as it so happened: this news, you may suppose, gives us the greatest satisfaction. I have not yet seen the General's answer; but Bishop Carroll first, and then his Coadjutor, informs me of it. The General's letter contains full directions for reorganizing the Society in this country; and it appears from what Bishop Carroll tells me, that we are to be formed into a Province, as we are to have a Provincial or Vice-Provincial, on whom, as soon as he is appointed, the General confers the usual faculties. From the letters of our Bishops they are to have a meeting of our oldest members, when, i. e. at which time, a Superior will be appointed, etc. * * * *

As soon as the Society is re-organized here, I will write to you again. In the meantime I thank God for having preserved a few of us at least so long as this, and I hope we shall live to see the happy day of our re-entrance: and from your letters I confide and think there will be ere long a general re-establishment.

Y[r] aff[te] Brother—Cs. Sewall.

The Bull of Pius VII., "Catholicæ Fidei," fully recognized the existence of the Society in the Russian Empire. It was issued in 1801. In 1803, the Province of England was re-established. These events, together with the extension of the Society to Sardinia and the Two Sicilies, filled the surviving Fathers in America with the hope that the same favor would be extended to them. Correspondents in England urged that application be made to Father Gruber in Russia: accordingly, Bishops Carroll and Neale, speaking in the name of their Brethren, wrote to the General of the Society in Russia, on the 25th of May, 1803. They declared in this joint letter "that there were thirteen ex-Jesuits in the United States, and other Priests, who asked for affiliation."

Communications between Baltimore and St. Petersburgh were slow and uncertain in those days, and the letter which was sent, via Hamburg, must have miscarried. Bishop Carroll, writing to P. Strickland from New York, November 21, six months later in the same year, mentions that he had received no reply to his letter of May, and he sends duplicates of the original application to be forwarded from London. He says, "the letters enclosed express the wishes of some of our former brethren, and of several others, priests and non-priests, to be readmitted and first admitted into it."

Shea, in "The Life and Times of Archbishop Carroll," pp. 517–518, gives a synopsis of this letter, which is reproduced here.

"We who write this letter to your Paternity," they begin, "were formerly of the Society of Jesus and the Province of England. After the fell destruction of the Society in 1773 we returned to this our native land, and have labored in it together with fellow-members of our suppressed Society, ours being the only Catholic priests who have labored for the salvation of souls since the first entrance of Christians into these lands." They then detailed the erection of the diocese of Baltimore and the influx of other priests. They state how joyfully they had learned of the preservation of the Society in Russia, and the permission given him by a Papal brief to enroll again in the Society those who had formerly been members. "Wherefore most of them solicit with ardent desire, that by renewing the same vows, which they had vowed to God in the Society of Jesus, they may be permitted to end their days in its bosom; and if it can be done by the will of Providence, spend the remainder of their lives in restoring the Society among us. You know, Very Rev. Father, what and how much must be done that not a mere larva of the old Society, but its genuine form, the rule, and

proper spirit may revive in them all." To effect this, the two bishops asked: 1. Whether the Sovereign Pontiff had permitted the erection of the Society elsewhere than in Russia, by an authentic brief or bull. 2. Whether the Pope permitted only the former members to re-enter, or authorized the reception of new members. 3. What probation was to precede the restoration of former members. 4. How delegates were to be chosen to the General Congregation. They urged him to select some Father of great prudence, experience in the direction of affairs, and deeply imbued with the spirit of Saint Ignatius, to come over, with such powers of a Visitor as the holy founder conferred on Saint Francis Borgia and others, and effect the restoration. They did not consider any one of the Fathers in America eligible, as they had been absorbed in missionary duty and had enjoyed little leisure to study the Constitutions, and the acts of the General Congregations. If no one in England could be found, they preferred an Italian or a German.

The bishops stated that the property formerly belonging to the Society had been nearly all preserved, and was sufficient to maintain at least thirty Fathers; and that part of it had been employed in founding a College for the education of young men. They further mentioned their own elevation to the episcopate and the freedom enjoyed by Catholics, under which there was no obstacle to religious orders; and closed by expressing their fervent wish that some hope and beginning of the restoration of the Society may result from their correspondence.

Father Gruber's reply is dated March 12th, 1804. He answers the enquiries of the preceding letter, grants the petition for restoration, and gives directions for the mode of procedure. A translation of this important document appeared in the WOODSTOCK LETTERS, vol. XV., pp. 115–118; we reproduce it unabridged.

TRANSLATION OF A LETTER FROM V. REV. GABRIEL GRUBER TO BISHOP CARROLL.

ON THE RESTORATION OF THE SOCIETY.

MOST ILLUSTRIOUS AND REVEREND SIR,

My Most Gracious Patron :—

Your Lordship's two letters, one in full bearing date of March the 10th and May the 25th of last year, and a shorter one of September the 21st, reached me together. Prior to these I received nothing from you. Words cannot express my joy, on reading these two letters. I thank God, the Author and Distributor of all heavenly gifts, from the bottom of my heart, for having fostered and

preserved in so many of our Society—notwithstanding the great distance that separates them one from another—that holy spirit which in our young days we caught from the Institute of our Holy Father Ignatius. Blessed be God, for His Mercy endureth forever! After God, my thanks are due to your Lordship, who has taken so exceedingly kind an interest in Ours as to inform me of their holy desire. To satisfy you and them to the utmost, I shall first with all due sincerity unfold the state of our affairs here.

Our Society of Jesus, the same that was founded by St. Ignatius, approved first by Paul III, and then in turn by the Holy Pontiffs, his successors, has been most marvellously preserved in the Russian Empire. Three years since, it also received Canonical Confirmation in the Empire of Russia from our Holy Father, Pius VII. Doubtless your Lordship is aware that we are, in consequence, living here under the same primitive Laws and Constitutions of St. Ignatius, without the slightest change or innovation.

We have held four General Congregations, in the last of which, on the 10th of October, 1802, the task of governing the Society was laid on my weak shoulders.

You ask me, Illustrious Sir, if we have an Apostolic Brief extending the Confirmation of the Society outside of the borders of Russia. I answer, owing to the troubles in Europe and the uneasiness of the Catholic Courts, or rather the excitement of the enemies of the Church, which has not yet subsided, the Holy Father hesitates to make public his good-will towards us through a Brief, lest our enemies should be further aroused against us. Yet he has given, even for those outside of Russia, a *viva voce* permission of which both His Eminence, Cardinal Gonsalvi, Secretary of State, and Vincent Georgi, *Theologus pœnitentiarius*, formerly one of Ours, have written me; as also has the Procurator General of the Society of Jesus, Father Cajetano Angiolini, whom I sent last year to Rome, and who has frequent access to the Holy Father.

This *viva voce* concession empowers us to affiliate members to the Society in any place whatsoever, provided it be done quietly and without ostentation. In proof of this, witness an incident occasioned through the instrumentality of our Father Aloysius Poirot, Missionary Apostolic to Pekin. Last year he sent to the Holy Father, in the shape of a pamphlet, a petition asking of him the necessary faculty for his reunion with the Society in Russia. The officials of the Roman Court (Romani Curiales) averred that it could not be well done. Our Father Procurator laid the matter before the Holy Father, who answered that there was no obstacle whatsoever in the way; nay more, he added that there was no need of the petition or of insisting thereon; that any one at all, no matter how far from Russia he dwelt, was free to become affiliated to the Society, through

the General of the same; that this all belonged to each one's conscience and so could give offence to no one. This alone, he continued, was forbidden, to wit,—for Ours outside of Russia to unite together in a body, as it is said, and establish a community with a special kind of dress peculiar to themselves.

It is clear from these very words of the Holy Father, as well as from the letters to the same effect sent me by His Eminence, the Cardinal Secretary of State, that to avoid giving offence to the royal courts we must not build Colleges or Residences, and we must not wear a peculiar habit; for all this, being exterior, would attract attention. Nothing, however, is forbidden us that belongs to the interior, and which we do cautiously and with prudence A. M. D. G. To this latter category belongs the reception of new members. That this also is to the mind and intent of the Holy Father, is clear from another circumstance. On hearing that in England we had received not only those who were formerly of Ours, but outside students also, for which in the case of the latter we had earnestly sought permission, he raised his eyes to heaven and in most tender accents returned thanks to God.

In view of all this I accept and receive into the Society all that solicit to be united with us, whether or not, they were of the old Society. This is the plan I follow. The old Professed, after a retreat of eight days, ratify in private their Profession of the Four Vows according to the following brief formula:—I. N. N., before Almighty God and His most Blessed Virgin Mother, ratify the Profession made by me in the year . . . . the month of . . . . v. g. at Liége. Done v. g. at Baltimore, the . . . . day of the month of . . . . . in the year . . . . Those who have not yet made their Profession, after having in a like manner spent eight days in retreat, renew their Simple Vows for the time being, as they are to take their grade at the end of the year. Before this, however, they must spend a month in Spiritual Exercises.

As for those who were not in the old Society, they must pass through something of a noviceship, spending four weeks in the Spiritual Exercises, and occupying themselves in reading the Institute and Rules, copies of which I shall take care to have forwarded thither in due time, and in the practice of humility and other solid virtues.

Wherefore I most humbly beg your Lordship, out of love for our best of mothers, to appoint in those parts one of the old Fathers, a man filled with the Holy Ghost and the spirit of St. Ignatius, to examine these new postulants, to instruct them, to watch over them and form them. He shall, if expedient, communicate with the Father Provincial of England, Father Stone, or with Father Strickland, now residing in London. In this new start we must, as far as possible, treat

our novices as was done in the early days of the old Society, where the highest perfection was not exacted of them in everything, but only that they should make up in fervor of spirit for whatever should be wanting in them. I pray your Lordship also to have a catalogue made of all those who shall be re-admitted, or newly received; in which special note shall be made of the time of admission of the newcomers, of the time of ratification of their vows by the old Professed, and of the learning, the Theology, the prudence and virtue of those who have merely renewed the Simple Vows of Scholastics; that I may know to what grade in the Society these should be promoted after a year's time.

My trust in God is firm that we shall not have long to await the public redemption of Israel. When that time comes, and things are quieted in Europe, some one shall be sent to America, if not hence, assuredly from England, to look into matters and put them in due order and arrangement. For the present I entrust everything to the goodwill, zeal, and protection of your Lordship and your Coadjutor, His Lordship of Gortyna. If Ours judge that they can with ease have recourse to Father Stone, the Provincial of England, for all necessary government, let them do so. If Fr. Stone is too far off, let them notify me and propose to me some one of Ours in America whom I may appoint Provincial. Meantime I desire your Lordship of Baltimore to appoint some one to act in those parts as Superior over the entire Society, that is again coming into existence, with all the necessary faculties which I by such appointment concede to him for the present. For the rest, as I began this letter by giving thanks to God, so I close in adoration of Him, the Father of Our Lord Jesus Christ, and I beseech Him that, as He has deigned to further with His heavenly favor this beginning and recall to life there in secret, the Society of His Son, the fruitful mother of so many Apostolic men, so He will henceforth propagate it openly with the support and assistance of your Lordship, to whom, as well as to His Lordship of Gortyna, with the deepest gratitude and profound submission, I recommend myself and all of Ours.

Your very illustrious and Most Reverend Lordship's most humble and obedient servant in Christ,

GABRIEL GRUBER,
General of the Society of Jesus.

St. Petersburg, March 12th, 1804.

There was a long delay in the transmission of Fr. Gruber's letter. Bishop Carroll, writing to Fr. Strickland, Provincial of England, from Washington, August 4, says: "I request you to return for answer to Fr. Gruber, that I have not yet received my letter from him, and that one is expected impatiently by many of our Breth-

ren." Even as late as Dec. 7, he tells P. Plowden, the Master of Novices, that he had received no answer. P. Charles Sewall explains the delay in a letter to his brother, P. Nicholas.

The winter had been one of unexampled length and severity, and the meeting of the old Fathers called by the two Bishops, in order to take counsel for the carrying out of P. Gruber's instructions could not be held until the 9th of May, 1805. Bishop Carroll details the proceedings:

"May 9th, 1805. In consequence of advices received from the Very Rev. F^r^. Gabriel Gruber, Gen^l^. of the Society of Jesus in Russia, a notification was made to all who had preferred their petition for the restoration of the said Society, that the Bishops of Baltimore and Gortyna would hold a conference at St. Thomas's manor, with those who persisted in their desire. Accordingly on this day were there assembled, besides the aforementioned Bishops, the RR. John Bolton, Charles Sewall, Sylvester Boarman, Charles Neale and Baker Brooke. The Bishop of Balt^re^ after prayers began the Conference by reading the copy of F^r^. Gruber's letter to him received thro' the Rev^d^ W^m^. Strickland of London, for the original letter has never come to hand. He read likewise other letters from Europe which tended more and more to disclose the state of the Society there: and after recapitulating the reasons for hoping a secure and lasting re-establishment of the Society, as well as those which gave reason to fear its stability, the Bishop added that the whole subject being now before them, each one was to determine for himself the course he had to pursue, either of uniting himself immediately with the Society in Russia, or of waiting till a public and authentic brief or bull was issued, authorizing its re-establishment. The matter being thus proposed, and each one desired to consult his own heart, the meeting was adjourned to the following day."

The next day all expressed their wish to unite with the Society, and announced that Rev. Robert Molyneux also authorized them to declare it to be his desire.

The next step was the appointment of a Superior. The letters that passed between Bishop Carroll and Father Robert Molyneux show how this was accomplished.

Letter of Bishop John Carroll to Father Robert Molyneux appointing him Superior of the Society in the United States—

BALTIMORE, June 21, 1805.

Reverend and dear Sir,

You know the purport of the letter which I received from the Very Rev. Gabriel Gruber, General of the Society in Russia: Messrs Bolton and Brooke have likewise informed you of the proceedings had thereupon at St. Thomas's. To give life and vigour to the measures recommended by the General, it seemed necessary to begin with that exercise of power with which I was entrusted by his Paternity: that is the appointment of a Superior, to be one of the former body of the Society, and a candidate for readmission; his authority will last until the General's wish be farther declared. I am therefore now to make known to you that you are appointed to that office; and, as no special form of appointment was made use of by the General in delegating to me his power for nominating a Superior, I am to presume that nothing more than this notification is requisite to invest you for the present with all the rights and privileges, power and authority, wherewith the Provincials of the Society were formerly invested; which rights, power and authority are to appertain to you till the General shall otherwise ordain. Of this appointment notice will be sent hence to George Town and St. Thomas'. You will cause this letter to be read to those who desire to belong to the Society in St. Mary's County.

That God may bless this attempt to restore the Society in the United States, and all your labours to effect it, is the earnest prayer of

Rev. Sir.

Your most Obed^{t} S^{t}

✠ J. Bishop of Baltimore.

In a Post Script, Bishop Carroll speaks of the concord which should exist between Bishops and the Society.

On the same sheet of paper with this letter, there is the formal appointment, with the attestation at the bottom: "Curavi Balt^{ri} hac 27 Junii, 1805."

Ego infrascriptus Episcopus Baltimorensis ex facultate mihi concessa ab Admodum R^{do} Patre Gabriele Gruber, Præposito Gen^{li} Soc^{tis} Jesu nomino et constituo R^{m} Dom: Robertum Molyneux, Sacerdotem, ejusdem renascentis Societatis Superiorem per fœderatæ Americæ regiones, ita ut prædictus D. Robertus Molyneux, post renovata pristina pia religionis vota coram testibus juxta modum ab admodum R. P. Generali præscriptum, jure possideat et exercere valeat

omnem illam auctoritatem, quæ necessaria sit tam respectu Novitiorum, quam pro regendâ memoratâ Societate.

In quorum fidem has litteras consueto meo sigillo munivi et manu signavi hâc die 27ª Junii, an. 1805.

JOANNES, EP'US BALTsis.

REPLY OF FATHER MOLYNEUX TO ARCHBISHOP CARROLL.

NEWTOWN MANOR.
July 24th, 1805.

RIGHT REV. SIR:—

I sit down to answer your letter of the 21st of June, 1805, concerning my appointment to the exercise of the office of Superior over the members that may reënter or be candidates for entering the Society of Jesus. Knowing my perfect incapacity of undertaking such a heavy burden in the decline of life and health, nothing but one consideration could induce me to submit to it, that is not to retard, or put any bar in the way of those who are desirous of seeing a beginning of this grand work in this country. But I must propose the following queries, which I wish to be solved by you and my Confrères, 1st. What are the vows I am to make in the first instance? 2nd. Who are the postulants, and on what terms are they to be admitted? 3rd. What house or place will be the properest for a noviceship? 4th. What are the means of support? 5th. Who will be a proper person to be appointed Director of those Novices? 6th. What method to be followed in admitting Priests, serving in missions, who not having been of the Society, may be desirous of entering? 7th. When the number, and names of Candidates for admission is known, when will be the most convenient Day to fix either for the renewal of vows, or entering the Noviceship? On these and many other things I beg your advice, help, and instruction, as your prudence and insight into these matters will more fully suggest. Before I can proceed farther, it will be necessary to have the preparatory queries clearly discussed, and pointed out, that I may know how to act. It will be also necessary that the Constitution be put in my possession, and also the Letters of Father General to you, which I do not remember to have seen.

When I shall have put the engine in motion, and other Companions once more enlisted under the Standard of our holy Founder, I shall then resign my commission into abler hands, and sing with Holy Simeon—*Nunc dimittis Servum tuum*, etc.

With profoundest respect and humble deference I have the honor to be,

Right Reverend Sir,
Your most obedient servant,
Robert Molyneux.

NOTE.—On a copy of Bishop Carroll's letter are found the following answers to some of the above queries:

1st. Renew the same vows, he had made in the Society. 2nd. See the list. In my opinion, the terms mentioned in the *Examen Admittendorum*, are to be strictly complied with, as far as to candidates who were never of the Society; and partially with regard to others. 3rd. Bohemia, White Marsh, or St. Inigoes. 5-6th. Consultation. 6th. Method as other original postulants.

(Fully answered Aug. 19th, and 24th.)

B. C.

Father Molyneux, having accepted the office of Superior on the 24th of July, wrote to Bishop Carroll, on the 9th of August, 1805: "We are all to enter upon a spiritual retreat of eight days, and on Sunday within the octave of the Assumption perform the requisite to become members of our ancient Mother, the Society of Jesus."

The following extract from the Register of the Novitiate shows how the directions of P. General were carried out.

CATALOGUS

Eorum qui Promoti sunt ad Gradus Professionis 3 vel 4 Votorum.

1805. Aug. 18. Rev. P. Robertus Molineux, Superior Missionis Americæ Septentr. nominatus a Reverendissimo Episcopo Baltimorensi, juxta potestatem ipsi datam a R. P. Gabr. Gruber, Præposito Generali Soc. Jes.—die 27 Januarii, 1805, vota simplicia Scholasticorum solemniter renovavit in Templo Sti. Ignatii coram RR. PP. Sewall and Neale.

R. P. Carolus Sewall vota simplicia Scholasticorum renovavit in Templo Sti. Ignatii, coram R. P. Molineux Superiore.

1805. Oct. 10. R. P. Joannes Bolton Professionem solemnem a se factam 1772 in Residentia Sti. Ignatii in Marylandia renovavit coram R. P. Boarman Novopoli in Sacello Sti. Xaverii, usus formula a R. P. Præp. Gen. Gruber præscripta ipsis qui ante Suppressionem jam Professionem emiserant.

" " 6. R. P. Sylvester Boarman vota simplicia Scholasticorum solemniter renovavit coram RR. PP. Molyneux and Sewall.

In accordance with the instructions of Father General Gruber, the process of reconstruction was begun: the preceding register shows how, to borrow the words of P. Molyneux, "the machine was set in motion, and other companions once more enlisted under the Standard of our holy Founder." P. Molyneux, having accepted the office of Superior, came up from Newtown to St. Thomas', and renewed the simple vows in presence of Fathers Sewall and Charles Neale. Father Sewall was the local Superior, and Father Neale was living at the Monastery of the Carmelites, near Port Tobacco. On the same day and at the same place, Father Sewall renewed the simple vows, and Father Neale, who had been only a Novice at Ghent in the old Society, pronounced the simple vows for the first time. His name is at the head of the list,—*Catalogus Eorum qui elapso biennio Novitiatus Vota Simplicia emiserunt.* The entry reads:

1805, Aug. 18. Neale, Carolus.—Pater Schol.—R. P. Molyneux, in Sac.

P. Molyneux, the newly appointed Superior, transferred his residence from Newtown to St. Thomas', which became the first Community of the new Society. Thither from St. Inigoes came Father Sylvester Boarman, and he renewed his simple vows, on the 6th of October: on his way home, he stopped at Newtown, and was present at the renewal of his Profession on the part of Father Bolton.

The record as given above, clears up several disputed or doubtful points. It has been questioned, whether P. Bolton re-entered the Society, as his name does not appear in either of the two lists of the Novitiate, which give in succession from the beginning the names of all those who pronounced their first vows after completing the two years of probation, and those who were promo-

ted *ad gradum*. The reason why his name does not appear on either list is that his action was in advance of their formation: he had been professed in 1772, no probation was required in his case, and he renewed his profession at Newtown, on the 10th of October, as the record explicitly testifies.

The title of the Church,—'Templum Sti. Ignatii,'—in which the ceremony took place, has led to confusion, and some writers have connected the memorable event with St. Inigoes, or with the old Chapel of Georgetown College. 'Templum Sti. Ignatii' is the Church of St. Thomas' Manor: frequently, the name of the Residence and Manor is attributed to the Church, and this carelessness has caused error even in the present matter. Father Sewall had rebuilt the Church at the Manor, and this inscription is carved upon a stone at the north-east corner:

Hunc Lapidem Angularem Ecclesiæ. Deo et S° Ignatio Sacræ Posuit Joannes Ep. Baltimore Die VII. Aug. An. 1798.

P. Vivier, in his work, 'Vita Functi in Societate Jesu —1814–1894,' places the names of Archbishops Carroll and Neale amongst those concerning whom there is a doubt as to whether they entered the restored Society. It is certain that they did not re-enter. A letter of Bishop Carroll, after furnishing interesting details of the steps in the work of Restoration preliminary to the stage which our narrative has reached, expresses his sentiments on the subject of rejoining the Society.

Letter of Bishop Carroll to Father Marmaduke Stone.

BALTIMORE,——1805.

Soon after receiving the General's directions, notice was given to such of our Brethren as had been formerly of the Society to meet me, which they did in May. Those who did not meet sent certificates of their desire for readmission. The whole number of them was as follows—MM. Robert Molyneux, John Bolton, Charles Sewall, Sylvester Boarman, Charles Neale and Ignatius Baker Brooke. To these will soon be added others, who never were of the Society; but who could not properly be admitted till the Society was organized by the appointment of a Superior, etc. Having read and discussed, with the gentlemen above named, Fr. General's letter, I appointed the Rev. Mr. Molyneux, for the present, Superior, being satisfied that he would be the most unexceptionable of those who in the first instance would be members of the Society, and whom I would re-

commend to the General to continue in office, notwithstanding his desires of retirement, till some of those that will join the Society shall have performed one year's noviceship and then be enabled, by permission of the General, to make their first vows. Amongst these last there will be one, at least, who will give much satisfaction as a virtuous and prudent, though not a learned Superior.

The example of the good Bishop of Verona is a lesson for Bishop Neale and myself to meditate on ; and it has, indeed, before, and since the receipt of your letter, been often a subject for consideration with me whether I ought not to petition the Pope to resign and resume my former state. My bishopric, as you know, gives me no worldly advantages, and is very burthensome. Can I promote the honor of God more by relinquishing, than by retaining it? Into whose hands could the Diocese be committed who would not, perhaps, thwart the establishment of the Society, and oppose a reinvestment in it of the property formerly possessed, and still so providentially retained? These considerations have hitherto withheld my Coadjutor and myself from coming to a resolution of reentering the Society. * * * *

✠ J., Bishop of Baltimore.

In another letter to P. Stone, after the solemn re-establishment of the Society throughout the world, he writes: "You express a wish that all the old members should now return to the embrace of their beloved Mother. Concerning Bishops Neale and myself, it seems to us that till more is known of the mind of our rulers, it might not be for the interest of our Brethren, even if His Holiness would allow us to vacate our Sees, to expose their concerns to Successors, unfriendly, perhaps, or liable to be imposed on by malicious representations. This matter, however, has not yet received my full consideration."

The application to Father General had contained the statement: "Sunt in America Fœderata 13 Nostri: alii etiam sacerdotes qui aggregationem exoptant." Seven of these are already accounted for, viz: Bishops Carroll and Neale, Fathers Molyneux, Sewall, Bolton, Sylvester Boarman and Charles Neale. A few words about the others may not be inappropriate. Fathers James Walton and Joseph Doyne died during the year, 1803, in which the application was made: P. Thomas Digges, the oldest Priest of the English Province, died, age 94, at Melwood, the family estate, near Fort Washington, Feb. 18, 1805. General Washington, who was a neighbor at Mt. Vernon across the River, was an intimate friend of the family, visiting them frequently and his letters to them have been preserved. Father Robert

Plunket, who had left the Society even before the Suppression, was brought to America to take charge of the recently founded College at Georgetown, and he became the first President of the Institution: he afterwards served the Missions of Prince George County, and died at Notley Hall, Jan. 15, 1815. His remains were deposited in the crypt of the Visitation Convent at Georgetown. Rev. Ignatius Baker Brooke had been a Scholastic at Liege, and returned to America immediately after the Suppression in 1773: he waited until 1801 for ordination. His name appears amongst those who asked for re-admission, and he was present at the St. Thomas' meeting: but, there is no evidence that he re-entered the Society. He remained, however, for many years Superior of our Residence at Newtown, St. Mary's County, where, on his death, he was succeeded by Father Leonard Edelen. P. Henry Pile died, Feb. 18, 1813, and is buried at St. Thomas': he did not re-enter. He had lived since his return to America, in 1784, at Cobb Neck, Charles County, where he inherited large ancestral property, which had come down to him from Col. John Pile, a Privy Councillor of the early Governors, who sat in the Assembly of 1649, which passed the Famous 'Act of Toleration concerning Religion.' He was an uncompromising Catholic, as is shown in the following entry upon the Record of the Provincial Court, during the ascendancy of the Puritans, at the period of a bitter persecution: "John Pyle confesseth himself in Court, to be a Roman Catholic; and hath acknowledged the Pope's supremacy." The estate of Fr. Pile was called Salisbury Manor and it overlooked the Wicomico River: the old mansion where he resided contains a large room where he used to say Mass, and the date 1763 can still be seen carved on one of the rafters. Not wishing his honored name to die out, he left his property to his nephews, named Hammersley, on condition that they would assume the name of Pile: this was done, and the boys were entered as students at Georgetown College; their subsequent career is obscure, and the Name is now extinct.

An account of the beginning which had been made, by the appointment of a Superior and the renewal of Vows on the part of the aforementioned members of the old Society, was sent to Father General by Father Molyneux. Father Gruber had died April 7, 1805, and his successor, Father Thaddaeus Brzozowski, replied. His letter in Latin appeared in the Woodstock Letters for December, 1903; a translation is presented here.

Letter of Very Reverend Father Brzozowski to Father Molyneux.

REVEREND FATHER SUPERIOR,

P. C.

I received the letter of Your Reverence, dated October 25, 1805, at the same time as the letter of the Most Reverend and Illustrious Bishop. I cannot, Reverend Father, express to you in words the consolation that I felt at the new beginnings of the Society in the United States. I give my approbation to all that has been accomplished under the encouragement and authority of the most Illustrious Bishop. I confirm Your Reverence in the office of Superior of all Ours in those parts, and I thank you most heartily for undertaking the task imposed upon you: I enclose a letter of confirmation and I grant all the faculties which I can *pro foro interno*, according to the compendium of privileges. Furthermore, since I do not know whether there be amongst you any formerly Professed Father of the Society, I give the power to Your Reverence of making the Profession of the Four Vows, as soon as will be convenient before the Most Reverend Bishop, or, if it be inconvenient for him to officiate, then, in presence of his Coadjutor, the most Reverend Bishop of Gortyna. Concerning the Master of Novices, I am not unwilling that P. Francis Neale, who has been designated for the office, should undertake the duty, provided no other can be found: but, he ought to read the Institute, and be instructed in the customs of the Society and Novitiate by Your Reverence. P. Strickland will send you some copies of the Institute. As to the Professors and Missionaries whom I may be able to send to you, I have written to the Bishop, who will inform you of the contents of my letter. Your Fathers can say the Masses and recite the Offices proper to the Society in the olden times. In the Novitiate, let solid virtues be specially cultivated: the Novices of the second year may be applied to studies, but in such a way that they may be under the spiritual jurisdiction of their Master and be instructed by him in the genuine spirit of the Society. Some study may also be permitted to the first year Novices, after they have made the Thirty Days Retreat. We are in the beginnings of the Society: fervor then made up for what was lacking in the length of probation. Let us do the same now: our Lord by his grace will supply for the rest, when He sees our good will and our efforts. Confiding in the acknowledged

supernatural prudence of Your Reverence, I trust that this work of God may be fortunate in its outcome for the glory of Him who created and redeemed us. Meantime, I call your attention to two points: the first is, that in case of Your Reverence's departure from this world (which, I pray God, may be long deferred), you should nominate a successor, and leave his name written in a sealed paper in the hands of some third party: the second, that those of the old Fathers who are to be advanced to the Last Vows, should previously make the Spiritual Exercises for a month, unless they had completed the Tertianship in the old Society.

I commend myself earnestly to the Holy Sacrifices of Your Reverence and to the Sacrifices of the other Fathers and the Prayers of the Brothers.

Your Reverence's most devoted Servant in Christ,

THADDAEUS BRZOZOWSKI,
Præp. Gen. Soc. Jesu.

St. Petersburg, 22 Feb. 1806.

To Rev. Father Robert Molyneux.

The appointment of P. Molyneux to the office of Superior having been thus confirmed by the new General of the Society, measures were taken to build upon the foundations already laid. Father General, in accordance with his promise of aid, despatched five Fathers from Europe. Bishop Neale resigned his position as President of Georgetown College, and was succeeded by Father Molyneux, October 1, 1806. That institution became henceforth a College of the Society, and by the opening of the Novitiate within a few days it was the centre of its new life in the United States. A number of promising candidates had been preparing for admission to the Society, and as soon as the proper arrangements could be made, the Novitiate was opened. One of the original band of Novices, Father John McElroy, has left recorded the proceedings and circumstances connected with this momentous event. There are some manifest inaccuracies in his narration: as, for instance, his statement that P. Charles Neale was Superior of the Mission, and that he was "the first to make his Solemn Profession to the Archbishop." These statements appertain to P. Molyneux. The venerable writer may be excused for these errors, as his reminiscences were dictated fifty-eight years after the event, when he was almost blind.

"The Most Reverend Archbishop Carroll, at that time the only Archbishop in the United States, obtained

a rescript from Pius VII., granting permission to the Jesuits to open a Novitiate in Maryland. Accordingly, the first Novitiate was opened at Georgetown College, Rev. Charles Neale being then Superior and living at the Carmelite convent in Charles County. The Rev'd. Fr. Francis Neale was appointed Master of Novices, although he had made no novitiate himself. The names of the first novices are: Enoch Fenwick, Benedict J. Fenwick, James Spinck, Leonard Edelen, Charles Bowling, James Ord and William Queen, Scholastics; Patrick McLaughlin and John McElroy, Lay-brothers. On the 10th of October, 1806, the above-named assembled in the house opposite Trinity Church and commenced the thirty-days retreat. A set of manuscript meditations for thirty days had reached the College by some Father from Russia; they were in Latin, and were translated into English by Mag. E. Fenwick. Three of these were read daily; and a consideration, spiritual reading, examens, etc., filled up the rest of the hours. In one of the rooms there was a chapel, where all heard Mass daily. We slept in this house during the retreat.

"During the Exercises, Father Anthony Kohlmann and Father Epinette, the former a German, the latter a Frenchman, arrived from Russia, where they had entered the novitiate at Dunaburg. They were sent to Georgetown to teach Theology by Rev'd. Fr. Gen'l Brzozowski, then residing in the College of Polosk, White Russia. Fr. Kohlmann very soon after his arrival was appointed Socius to the Master of Novices. With great fervor and unction he gave the Novices frequent exhortations, which produced the most happy effects; he also introduced the customs, penances, etc., usual in the Society, as he had found them in Russia. They differ but little from those now in use in the Novitiate, except that we took breakfast standing.

"On the Feast of St. Stanislaus, November the 13th, the thirty-days Retreat ended. Archbishop Carroll was invited for the solemnity; Fr. Charles Neale was also present, and made his Solemn Profession to the Archbishop. Fr. Malevé, a native of Belgium, who had been a Franciscan and had entered the Society in Russia, addressed the novices in Latin. His enunciation being rapid and rather excited, the Archbishop who was near me in the Sacristy, asked 'What language does he speak?' After High Mass, all went to the College, where the novices took possession of the second story of the old College. Thus was the first Novitiate in North

America commenced, with the approbation of Pius VII., with the sanction of the only Bishop in the United States, and made remarkable also by the first Solemn Profession ever made by a Jesuit in the United States."

As we have seen the Archbishop, by delegation from P. General, received the Vows of P. Molyneux, and then, on the same occasion, P. Charles Neale made his Profession before the Superior.

Father Anthony Kohlmann, who had lately arrived in America, describes the condition of the Mission, in a letter to Rev. Father General, dated from Georgetown College, Nov. 25, 1806. This letter was recently received from Cracow, in Galicia: it gives the impressions made on a keen observer, and impartial contemporary. The following extract will be interesting, as dealing with the *incunabula* of the Province, a few days after the Novices had been installed in the old South building of the College. Here, PP. Molyneux and Kohlmann lived with the Novices: the Masters and students occupied the North building.

"P. Molyneux, however infirm he may be in body on account of his advanced age, is very sound in mind; and he is universally beloved for his wonderful kindness of heart. Rev. Francis Neale, the Master of Novices, and also Pastor of a respectable Congregation or Parish, is a pious man and filled with the spirit of God. But, as he never received the training of the Novitiate, and, further, more, in addition to his parochial charge, he is almost overwhelmed with the burdens of other business, so that he can scarcely ever be at home during the daytime, P. Molyneux has appointed me as his Socius: I endeavor to instruct him in the methods and customs of the Society, so far as I am able to do so, which is to be understood principally of external things, as in dealing with spiritual matters he has had far more experience than I: nevertheless, if the number of Novices should increase, I do not think that he will be able to fulfill the duties of his office, because the flock entrusted to his care is constantly increasing, and he is busily occupied in many other affairs. . . . . Charles Neale, who made his Solemn Profession in the Parish Church, on the Feast of St. Stanislaus, ... is a very superior man—Let me now speak of the Novices, who are divided into 8 Scholastics and 2 Temporal Coadjutors. They are all young men of great promise, far above the average in personal appearance and mental endowments. Four of them have been for a year or two studying Theology;

the others have not yet completed the classical course, but they have translated the best authors, and have a scholarly knowledge of the Latin language, though they are not skilled in the use of it. All of them speak French, and they have a fair acquaintance with Greek. They have all studied mathematics, and have made good progress. Besides, they are remarkable for good dispositions, inclined to piety, and fit for the study of any science: in a word, I cannot sufficiently admire the Divine Goodness, in sending such a select band of young men to be the foundation stones of the new Society. . . . . Whilst I meditate upon this subject, I am firmly persuaded that the Divine Majesty wishes to employ the Society for the salvation of souls in this country."

Little further remains to be added: Bishop Carroll, who was heartily devoted to the restoration of the Society, which he loved so well, had some scruples in regard to the canonical standing of its members, the title of ordination, and the validity of the Professed Vows. Even when the first steps for Restoration were being taken, he expresses his doubts, in a letter to Fr. Plowden, Dec. 7, 1804.

"My greatest objection to a dependance on a *Vivæ vocis oraculum* (a phrase unknown for many centuries) is that it gives no stability to a Religious Order; that it cannot abrogate a public and acknowledged instrument, such as the Brief of destruction; and that without a public Bull of approbation of the Institute, the distinction of simple and solemn vows, so essential to the Society, does not exist, according to the doctrine of our Divines, after Suarez."

Bishop Carroll had communicated these doubts and objections to Father Betagh in Ireland, and to other correspondents in England: his attitude was misunderstood, and insinuations were made that he was hostile to the Restoration and disapproved of the action that had been taken in America. He alludes to this in a letter to Father Plowden, January 10, 1808. "There would be no doubt of the Society acquiring stability in the United States, and of becoming eminently useful to them, if its support from the Head of the Church had more authenticity. A verbal authorization only is so easily denied, or repealed by his successor, that it affords no security to those who renounce all their worldly means of support under the hope of finding repose and necessaries in the bosom of a religious state. I am sure

that I never wrote anything stronger to D'Betagh than this; and to this he must have alluded, by speaking as you informed me, of my correspondence with him. Tho' I shall always fear while the reëstablishment rests upon its present foundation, yet others feel more confidence, and proceed with a publicity scarcely reconcilable with the wise and earnest recommendations of the General, who establishes as a principle, that out of Russia, individuals may be associated to the Jesuits there, but cannot coalesce into a body in other countries without an authentic instrument from the Pope. So, at least, I understand his letter. It is now some time (more than sixteen months) since I applied to Rome for a Brief of His Holiness to authorize the reëstablishment in this country; but no answer is yet received."

Later in the same year he touches on the same subject, in a letter to Fr. William Strickland. "The anguish which I felt at the dissolution in 1773 is yet fresh in my remembrance; and so many young men were deranged and disappointed in the plans for their whole lives, that I earnestly beg of heaven not to suffer a renewal of those bitter days. Having these impressions on my mind, I hardly dare encourage any who consult me to enter into the awful engagements of a religious life, especially whilst in this country, its existence has no other canonical sanction (if it even be canonical) than a verbal one. But, tho' I dare not encourage any, yet it is highly gratifying to observe the magnanimous reliance of many young men on the protection of heaven. The threatening dangers of the Society are not concealed from the postulants for, or novices in it. Honest and plain dealing requires, that particularly the latter, before their vows, should know the real state of the body with which they intend to be united, but there is no instance of any one having recoiled of that account."

Finally, at the beginning of 1814, the year which brought the Restoration of the Society throughout the world, he writes more fully on this subject to Father Marmaduke Stone.

To the Rev. Marmaduke Stone, Stonyhurst.

REV. AND RESPECTED SIR,

At the time of receiving the last letter from my venerable friend, Mr. Strickland, begun by him, and, in consequence of his illness, finished by you, hostilities broke out between our two countries, and rendered the conveyance of letters so uncertain, that I did not presume to answer you

on the interesting subject, on which you did me the honor to ask my opinion. On the subject, about which you were pleased to advise with me, I presume that our friends in England are precisely in the same state as we are here; that is, that nothing has been done for annulling and repealing the destroying Brief of Clement XIV., with equal authority, publicity and authenticity, as was given to that Pontiff's act, which had its full execution in all countries where it was published. Even the members of the Society, and namely those at Liege, in Flanders, in England, here, entered their free, tho certainly reluctant submission to it. Reviewing the severe injunctions contained in the Brief, the censures on the Ordinaries who allow, and the individuals who attempt its violation, it seems to me, that without a derogation from it by an act of equal authority, and quite as authentic, those who, with you and us, bind themselves by vow to live under the obedience of the General in Russia, and to conform to the rules of the Society, will not, nor can be a religious body, or enjoy the privileges of such. Their sacrifice is highly meritorious before God, but in the face of the Church, those who enter into orders and those who are already in them, must be subject to the general discipline as to their title for ordination; and be, as secular priests, under the authority of the Bishop. This has been declared by Fr. Czerniewicz, in his letter to Mr. J. Howard at Liege, and by Fr. Grüber and the present General in their communications to me, copies of which would now be forwarded, if I were not confident that you have received such already. Tho these restraints diminish much the usefulness of our dear Brethren, and may discourage some from making the sacrifice mentioned above, yet it is a misfortune to which submission is due, as it pleases God to keep us under it, which I trust will not be long. This matter has often engaged my very serious attention, and caused me to refer to the authorities of the ablest Divines, from whom many extracts were occasionally made to aid my judgment. I have sometimes hoped that these researches would lead to a different conclusion; but I am sorry to say that they all ended in confirming the opinion already expressed. Wherever the Brief was executed, the Society was extinguished; and to revive it, the same authority was requisite as for the creation and approbation of a new Order. In Russian Poland, the Brief was not executed; for the Kingdom of the two Sicilies, it has been annulled by the competent authority. But where such authority has not been authentically exercised, I cannot reconcile with the doctrine of our Divines, how the difference between simple and solemn vows can be established; how any who embrace the Society here or in England can be Professi 4 Votorum; and, consequently, how the Society can exist unless there be Professed Fathers. What must then be the meaning of that part of the first vows, *promitto*

eamdem Societatem me ingressurum, etc.? With these impressions on my mind, and the recollection of the solemn orders of His Holiness, contained in the brief for my consecration, the erection of this and other Episcopal Sees in the United States, my obligation to be subject to the commands of the Cong. de Propaganda Fide, etc., I never could persuade myself that our young men, who associate themselves to the Society, can be admitted to Orders, *Titulo Religionis:* they are ordained *Titulo Missionis*, under the authority of the Ordinary. As long as I and my Coadjutor, Bishop Neale, continue alive, there will be little or no inconvenience, for we shall always act in harmony with the Superiors of the Society; but in England, I am sensible that this must be a disagreeable situation. * * * *

I am, most respected Sir,

Y^r^ most obed^t^ S^t^,

BALT., Jan. 31, 1814. ✠ J., A^bp^ of Br^re^

No one rejoiced more sincerely than Archbishop Carroll, when these doubts and difficulties were dissipated by the action of the Sovereign Pontiff. He writes to the same Father Stone,: "Your letter excited a rapture of joy, as containing a copy of the Bull of Restoration, and the first certain and detailed account of that most blessed event. On the same evening of its being received, and before I could permit myself to read it leisurely through, it was transmitted to Mr. Grassi, who informed me that he instantly gathered together his coöperators and Brethren in the College, to communicate to them, and to offer their joint thanksgiving to Providence for the happy tidings."

Father Enoch Fenwick, then Rector of the Cathedral of Baltimore, was the medium for the transmission of the Bull from the Archbishop to Father John Grassi, Superior of the Society. He sent the accompanying letter:

Letter of Father Enoch Fenwick to Father John Grassi.

Ego vobis Romæ propitius ero.

REV. DEAR FATHER,

The Most Rev. Archbishop, this evening, received the enclosed second fulfilment of the promise of our Divine Lord to our Holy Father and his generous companions. He desires me to transmit it to you, with all possible dispatch. At this moment, I cannot contain those tears of joy which spontaneously flowed from eyes, when on coming out of the Confessional this evening, he communicated to me the glorious tidings of the Restoration of

the Society. I want words, Dear Reverend Father, to express my sentiments on this occasion. Oh! could I be but the bearer of them, that I might join with you and yours. Who will not say now with more fervor than ever, : "Laudetur Jesus Christus!"

The Archbishop, not having as yet read the Bull of His Holiness through, asks a return of it together with P. Plowden's letter, by next Saturday mail. How I long to be at the Altar to-morrow, to pour forth the sincere effusions of my heart to the Heavenly Father, for this so conspicuous a manifestation of his boundless mercy and goodness. Adieu, for the present, and believe me always to remain

Yours devotedly, and affectionate St.,
BALTIMORE, Dec. 7, 1814. ENOCH FENWICK.

The quiet subdued tone of Father Enoch Fenwick is in marked contrast with the exultant and exuberant strain with which his brother, Father Ben. Fenwick, writes from New York, to Father Grassi, on the same occasion, as printed in the LETTERS, Vol. X. p. 115.

A fitting conclusion to these papers is furnished by the Diary of Father McElroy: he briefly commemorates the celebration of the event at Georgetown College.

Dec. 9th, 1814. Received by Rev. Father Superior, the Bull of His Holiness, Pius VII., for the re-establishment of the Society throughout the Catholic Church.

"Dec. 10th. This day, Bishop Neale was invited to the College for the purpose of having a solemn *Te Deum*, which took place about 11 o'clock, at which the Fathers, Brothers and Students were present."

A WINTER EXCURSION IN ALASKA.

A Letter from Father Julius Jetté, S. J.

NULATO, ALASKA,
January 30th, 1905.

REV. AND DEAR FATHER,
P. C.

It was on January the 2nd that I started in company with Brother Brancoli, to go and visit one of our Christian families from Nulato, who have settled for this winter at a deserted and lonely spot, called Blackburn, located some 135 miles below Nulato, on the Yukon River. As that part of the Yukon is far from being thickly settled, we providently took along the key of the mail cabins, which the Superintendent of the mail service has kindly put at our disposal, expecting that we might have to use these as stopping places. Very unprovidently, however, we forgot to take with us the key of our own house in Kaltag, an Indian cabin which was bought last winter for our use by Father Rossi. This is indeed a great convenience, as it provides us with a home in one of our important villages, and does away with the bother of living in community with two or three native families. We are thus enabled to reside longer in Kaltag, and our work there, especially for hearing confessions, is greatly facilitated. Father Rossi's plan was that on returning from the trip I should make a stay in Kaltag, and Brother Brancoli was to leave me there, after providing me with fire-wood, and return alone to Nulato.

The first day was without remarkable incidents, save that we missed the mail cabin, where we intended to stop for the night, and had to run for some miles more to Nuloyit, where we arrived at dark, viz. a little after 4 P. M. The camp consists of two houses adjoining each other, so that whilst I was talking in the one, people answered me from the other. There is no call for a telephone company in Nuloyit.

We made Kaltag the next day by noon, and, having no key, had to pull out the lock to enter our own cabin. This was easily done, by which you may see that if our

natives would be, in the least, dishonest, they might have done away with the provisions we had there, and no one would have ever found the thief. But their natural honesty and respect for property is safer than locks and keys, and we found our things exactly as we had left them, Br. Brancoli and I, on the 5th of October.

In the afternoon, we went to Kaltag proper, for our house is in the Indian village called *Nodoyitekentlit*, about one mile from the store and Telegraph Station. We had to take some flour and dried fish, which had been left for us in charge of the storekeeper, by Father Lucchesi, when he came on the St. Joseph. With about 250 lbs. of load on the sled, we started down the steep slope leading from the store to the river. The dogs were on a mad run and we were flying at a great speed, trying to dodge the various obstacles; one of these was an iron tank, filled with about 100 gallons of gasoline. The sled was making straight for it, in spite of my efforts to turn it aside, and I could foresee that if it struck the tank it would unavoidably be broken to pieces. It was a new sled, just built by Brother Twohig, according to the latest improved Alaska fashions. Brother Brancoli, who mistook the tank for a log buried in the snow, seemed unconcerned, and we had no time to exchange views as we rushed down the slide. At last I made a desperate effort, upon which the sled upset, I was thrown to the other side, and dashed my head on the unwelcome tank. I was stunned by the shock, for about half a minute, after which I recovered and asked the trader, who was accompanying us down the hill, whether the tank was full or not. Being informed that it was full, I congratulated myself on the good condition of my cranial sutures, and we proceeded without further incident.

We stopped in Kaltag the next day, there being a newborn half breed girl, the trader's daughter, to be baptized. The parents are Catholics and lawfully married, thanks to Father Cataldo. Having christened Miss Mabel Lawrence, and given some medicine to her mother, and sent a message to Father Rossi calling for the key of the cabin and for window panes, of which we were badly in need, we finished putting the house in as good a shape as could be. At night, I had prayers and catechism, with a good attendance. But my chief task being to reach Blackburn, we moved the next day to a second village, four miles below, where there was another baptism to be performed. The weather was getting soft and snowy, and traveling was rather unpleasant; but,

as Brother Brancoli expressed it, "in January we had to get either snow or severe cold, and one was as bad as the other."

On Friday, 6th, feast of the Epiphany, we therefore started in soft and foggy weather. After about ten miles, we reached a point called *Ta'ora*, from which the trail, to avoid a long bend, strikes to some islands between which it lies. We could not see a vestige of the beaten trail, under the thick layer of snow which was steadily increasing, and both of us were using snow-shoes. When we arrived at *Ta'ora* the fog was so thick that we could neither see the islands nor the other bank. We prudently resolved to follow the north bank and go around the bend, happen what may. The first part was tolerable walking, the wind having cleared away a good half of the snow; but when we came to the turn, where the river was sheltered from the north wind, we found ourselves in deep, loose snow which made our progress very slow. The dogs were a poor team, and Brother Brancoli seeing their inefficiency, courageously undertook to help them. He tied a rope to the sled, and walking behind the dogs, pulled his share of the load, which, I think, must have been bigger than the dog's share. I kept beating trail ahead, a comparatively easy task. We had a light lunch on mid-river or mid-slough, to be correct, during which we determinded to camp outside for the night, there being no hopes of our reaching the next village that evening. It was agreed, therefore, that, as soon as we would reach a place that would be anyway fit for a camp, we should stop.

On I went, along that wretched bend, Brother Brancoli following with the team, and I could hear his encouragements to the dogs, which bespoke to me their uselessness. The snow was falling thick and fast, and darkness was coming. I searched the whole visible bank for a camping place, but none could be seen, and, as we could not afford to wait any longer, we finally availed ourselves of an old fish rack left there the summer before of which three sticks were standing. On this we spread the sled cover for a shelter; strewing spruce boughs under it for a mattress, and, having started a good fire, we had supper. There are few, probably, we remarked, of our brethern of the Society, who enjoy such a dinner and such a supper, on this feast of the Epiphany; but there may be few also who have such an appetite as we had.

This being over, we spent some time in useless efforts to dry ourselves, for the wet snow, thawing upon us all

day long, had soaked our clothes, and it is commonly considered unwholesome to sleep in wet clothes. But there must be a great amount of prejudice in this opinion, as Father Kneipp and experience have proved. Our attempts were rather unsuccessful, for whilst we would dry one half of our bodies, viz. the one turned to the fire, the other would receive a coating of wet snow! and whilst this one was being dried, the other one was again snowed over. At last Brother Brancoli heroically stripped himself of his shirt and undershirt, which he was fortunate enough to dry tolerably, and feeling tired enough we went to sleep.

The next day, Saturday 7th, was no better. We went along as steadily as we could, and before we had time to think of lunch, we arrived at the mail cabin some four miles below the village called *Madzatetsel'ihten*. It was about three in the afternoon. We entered the cabin with great satisfaction, and proceeded to light a good fire, cook a light lunch and begin to dry our outfit. Brother Brancoli procured some dry wood from the neighboring forest, for we were loath to use the mail carrier's supply, lest he should be left unexpectedly without this essential article. Supper followed, and a good night's rest.

On the Sunday morning, when we were about ready to start, the falling snow turned to a regular drizzle; and we thought we could do no better than to repose on this day of universal rest. The dogs needed it as much as ourselves, for, walking in the deep snow, where they sink up to their bellies, makes them almost powerless to pull, and our load, though comparatively light, was hard enough to move over such ground as we had. We succeeded in drying thoroughly our clothes and blankets during this day's stop, as well as the dog's harness, and this was a great boon to us.

The Monday following we set out early for *Tlatlani'o-ten*, where there is a deposit of soft coal, which has been worked for a few years. This place is therefore called William's Coal Mine by the whites. One professional coal miner, a native from Wales, England, lives there with his Indian wife, to whom I married him three years ago. But the lady, a little more unmanageable than many others of her sex, had had a quarrel with her husband a few weeks before, and had gone to spend a short vacation with her relatives and friends. Notwithstanding this circumstance, by no means an unusual one in our mixed breed families, I was sure of a hearty

welcome, if I could but reach the coal mine. We plodded on our wearisome way, the soft and damp weather keeping on steadily. We had sanguine expectations that we would meet on that day the mail carrier from Holy Cross, and enjoy the advantage of traveling on his trail after crossing him. But as both of us were unfamiliar with this part of the river, and the old trail had entirely disappeared under the deep snow, it happened that we passed on the south side of a large island, called if I mistake not, *Nurunilennuu*, whilst he was traveling on the north side of it. About noon, whilst we were having a dry lunch, being too far from the banks to build a fire and make tea, we heard the howling of dogs in the distance, on the other side of the island. We easily conjectured that we were passing the mail carrier in such a way as to derive no advantage from the meeting. After lunch, Brother Brancoli again took to pulling the sled, and we advanced with great difficulty and little speed. It was perfectly dark and snowing heavily, when we reached a cache, consisting of an elevated platform raised on four sticks and protected by a strong canvass tent. A good amount of dried salmon was stored therein, and the poles which had been used to dry them were piled close by. As the indications plainly showed, we were near the Coal Mine. Just then, we struck the mail carrier's trail, and we could hope to be at the mine within one hour. But the dogs were altogether played out and, having a sort of a shelter, we decided to camp on the spot. The dry poles supplied the fire-wood, with presumed permission of the owner, four of them, being chopped in a few minutes, proved to be a fuel of very inferior quality, as damp as could be. They were enough, however, for our cooking purposes. As soon as we could, we spread our blankets on the dried fish in the cache, and, warming ourselves in bed, went to a restful sleep which was only disturbed, by my getting up, two or three times, to teach a lesson to some of our dogs foraging in a pile of old stuff lying under the cache. Dogs are just the reverse of Indians, as far as respect of property is concerned, and I was afraid these would work mischievous thefts, if there had been anything there to steal.

The next morning was, if possible, softer still than the preceding day had been. At ten o'clock we passed the cabin at the coal mine, where I stopped just long enough to let the owner know of our doings at his cache. I was generously answered that we might have burnt

all the poles and helped ourselves to the dried fish as well. The good-hearted man offered me a feed for my six dogs, which I accepted in advance for the time of our return; for we began to see that the supply we were carrying would run short in about one half of the trip, since almost all our one-day runs equalled only half-day runs in ordinary weather. We passed two other wood-chopper's camps, without stopping, and we went along, following, as best we could, the trail beaten two days before by the mail carrier. But the snow was falling continuously, and pretty soon the trail had again disappeared. I tried to feel it with my feet, but it was too recent and too soft to be found in this way. We had then to do the best we could under the circumstances. After noon, Brother Brancoli again took the rope and pulled, the dogs advancing but very slowly in the soft snow. To make matters worse, the fog joined in with the snow and we soon lost sight of both banks. It was hard to know where to go. We followed on the border of a long stretch of rough ice, the big standing floes towering like giants in the fog, until I could see, or thought I could see, a chance to strike across. It was dark already, and though Brother Brancoli declared himself willing to camp right there, in the midst of the rough ice, I had prepared to get to the bank, if it could be done. I therefore prayed to my Guardian Angel and St. Joseph for direction, and started to where I had presumed the bank should be. It was not long before we reached it, thanks to our heavenly patrons, and we happened to strike it quite near to the old trail, though we did not know it till the next morning. We made as good a fire as we could out of wet and damp sticks. The snow had ceased altogether; there was not a breath of air; every thing was so still, that when I stuck a a candle in the snow it burned there undisturbed, for more than two hours. You can talk about the wind in Alaska, but this beats Manitoba where I was last year, and where I do not think a candle would burn for five minutes in the open. It was not cold either, and, as there was no timber that could be seen, we resolved to sleep in the sled. It being twelve feet long, we could stretch ourselves, but have no room left; for each of us in his bed filled its whole breadth. I woke up a few times during the night and could see the sky clearing overhead, and the stars peeping through the dragging clouds. This gave me some hopes of an improvement in the weather; but I was too hasty in this, as the next

day proved. It was Wednesday, January 11th, when we left this camp. A few minutes brought us to the trail, which happened to be plainly visible here and we began to follow it. By half past one (P. M.) we passed a white man, and his Indian wife, inspecting their fish-traps, and soon after were at their house. This man, Charles Wulf by name, had been waiting for four years for an opportunity to be lawfully married to the young woman, who is a former pupil of the Sisters at Holy Cross. He is one of the few sensible white men, to be found in this country, although he has the misfortune of being a Lutheran, transformed into a pantheist. As I was provided with all powers for dispensation in this special case, I performed the marriage and delivered him a certificate, at which he was much pleased. We said a few words this first time about religious matters, for I had never met the man before, and he entertained us with a Gramophone concert. Such instruments are not rare in Alaska, and I almost wish there were not so many of them.

On Tuesday the 12th, we started about half-past nine A. M. and found a tolerable indication of a trail, but very soft. Brother Brancoli inaugurated a new mode of pulling; he tied his rope to the head dog, and walking ahead of the team, pulled them along, they, in their turn, pulling the sled. We thus managed to get to Blackburn about half-past two in the afternoon. This was the end of the journey. We found one of our Christians away for a week. That very day a party of Indians arrived from a camp below on their way back to Nulato. They live in a village, six miles below Nulato, and being in the fishing camp during summer, were relieved of all the goods they had left in their winter dwellings, by two white men drifting down the river. The white man's honesty compares very unfavorably with the native's respect for property in this country. For a reason which is not easy to understand, the thieves built a cache below Blackburn and left there a pile of the stolen goods. The natives of *Roluketchakat* found it out, and, having heard of the robbery, sent word to Nulato. Whereupon, one of the victims of the plunder, having obtained from our U. S. Commissioner, Judge Busch, an order of court, entitling him to secure the stolen goods and bring them to Nulato, repaired to the place with two teams. This party was on the way back and we were glad to meet them all the more because we hoped they would beat a good trail for our return trip.

They left very early the next morning, whilst we stopped in Blackburn for the day. As dog-feed was scarce in the place and we were entirely out of it, I could not afford to stay more than one day.

Saturday morning, Jan. 14th, having given Communion to the two Catholic adults that live in this lonely spot, we started back on a pretty good trail, the weather turning cold. Indeed the trail was now so good that we could ride, in turns, on our light-loaded sled.

Father Pasino has a theory that it is always harder to go up river than down, even in winter; "because," says he, "there is surely a slope from the upper river downwards, since the water flows in that direction. Now, it is evidently harder to go up the slope than to go down." This is undoubtedly a very forcible argument. But this trip of ours was not in accordance with the Father's theory, and we took about half as long to go up as we had done to come down, and, on the way up, we could ride half the time, whilst going down we were laboriously trudging on our own snowshoes.

That morning we passed a cabin on the hill side which had escaped our notice on the way down. This is known as the "*Murderer's Camp*", since 1888, when a cold-blooded murder was committed in the place. It has been uninhabited ever since. One of the victims still lies buried behind the cabin; the other who was only wounded, died in Anvik, where the Protestant Minister, Mr. Chapman, had kindly taken him into his house.

The only incident of the day was our getting in the water, just before reaching Wulf's cabin. There was a large overflow from one of the many creeks which empty here and there into the Yukon River. Two trails lay before us: the one straight over the overflow, which was the good one, the water being there frozen into solid ice; the other around the space overflowed, in the snow, and this was soaked to the very surface. After some hesitation, we bravely chose the wrong trail, and, before we had made a few steps, became aware of our mistake, by finding ourselves, with dogs and sled, swashing in the water. We were not long in putting on the snow shoes, and, I leading the dogs and Brother Brancoli holding the sled, we made our way to the other trail which proved to be good. We reached Wulf's cabin a quarter of an hour later, and stopped for the night. I had intended to leave the next morning, but our host insisted so much on our staying with him over

Sunday, that we had to comply. I was glad of this opportunity to get into closer acquaintance with the man, and the more I saw of him, the greater esteem I formed of his sense and moral qualities. I even conceived hopes that he may one day be brought to the true faith ; would that your readers' prayers would obtain his conversion. These people treated us very kindly : not only did they give us dried salmon for our dogs, but even cooked it themselves for us.

We left on the Monday, 16th, the weather being still cool, though not very cold, and had an easy run to William's Coal Mine, which was our next stopping-place. Our coal-miner, transformed into a wood-chopper, having had no company for some weeks back, was glad to have an opportunity to talk, and he indulged in the pleasure to his heart's content. He showed himself very kind, fed our dogs as well as ourselves, and gave us a feather bed to sleep on, in spite of which we passed the very coldest night of the whole journey. The cabin may have been well built once, but it has settled down on one side, and the chinks, through which the cold air is admitted free of charge, are innumerable. We left the next morning at half-past eight, the last glimmerings of a splendid northern light being still visible on the sky. This was a presage of cold and wind, and a true one too. The wind started to blow about ten o'clock, and went on increasing, till it became a regular gale. The snow was being drifted against us and came in icy beads smarting our faces and, at times, almost blinding us. Brother Brancoli charitably warned me once that my nose was freezing, and I had to rub it energetically to restore the circulation in this useful, but somewhat bothersome appendix. It was in this gale that we reached the camp known as *Madzatetsel'ihten*, where we were glad to stop for the night. This settlement actually consists of two houses, about 500 yards apart from each other. The people living here are the most miserable of all the Indians in the Nulato district,—poor, shiftless, helpless creatures, born, it seems, to misery and wretchedness. Brother Brancoli, who was visiting them for the first time, declared that they were even inferior to the Shagaluk Indians, who belong to Father Perron's district. Now, Father Perron is wont to say that his Shagaluk people are just a little below the animals. This may give you an idea of my *Madzatetsel'ihten* folk.

By good chance, a young man from Kaltag had been there a few days before, and as he owed some dried fish

to Brother Brancoli, he had deposited five for us, foreseeing that we would need them on our way back. The Brother bought a sixth one and we had our dog-feed for the night. They begged that I should stop a day, and having made sure that we could buy six more fish the next day, I agreed. I had prayers and catechism that night. The following day, or rather the following night, six of them made their confession. As I could not turn the people out of the house in the cold wind, on account of the young children, I had to hear the confessions outside, in the shelter of the cabin and in a splendid silvery moonlight, the wind roaring around in a tempest.

Our stay was a substantial help to the family, Brother Brancoli cooking a full pot of rice or mush for every meal and giving them what was left. They had nothing else to eat. He also gave them tea, which they had not tasted for a month, and, before leaving, we made them a present of tea and tobacco, which made them happy and rich for a short while. The Brother having now become fully convinced of the insufficiency of our dogs, managed to buy a good one from the other family, to be paid for in trade at Nulato. In consequence of this addition, one of our worthless dogs was condemned to death, and the Brother accordingly asked our host to shoot him for us. But the poor man, though he would have been paid for it, answered that he had not the heart to do it, "Dogs", he said to me, "are just like people to us; they are as our neighbor and we cannot kill them; we let them die their natural death." This strongly confirms Father Perron's statement about the Shagaluk natives. We therefore determinded to despatch our poor Bruno ourselves the next morning after leaving, so as to spare these people the sight of the awful deed.

We left on Thursday 19th, Bruno being chained behind the sled and the new dog in his place in the harness. After running a mile or so we halted, and Bruno lying down right away to rest, as was his wont, Brother Brancoli dealt him a good blow on the head with the poll of the axe. He fell senseless, and two or three more blows made it a sure job. Thus poor Bruno's soul returned into the potentiality of matter. I dragged the carcass aside from the trail, and we went on. When we passed the rock known as *Metseradenil'kotla*, the wind abated, as it is well known among the natives that this rock causes the strong wind which always blows on this part of the Yukon. This rock was formerly a very wicked man, who, for some misdeeds, was turned into

stone, and persists in showing his evil propensities by inconveniencing the innocent travelers.

The trail was good and the weather fine. We rode in turns and the dogs had an easy job. We reached our residence in *Nodoyitekentlit* about three in the afternoon and found the key and a window pane sent during our absence by Father Rossi. I was greatly disappointed to find the village filled with strangers and all in excitement. They were preparing for a feast. It was of no use for me to remain, for "the Lord is not in the whirlwind" as Elias of old was told, and I made up my mind to return to Nulato with Brother Brancoli, to come back here when the feasting would be over. We stayed however over Friday, repairing the broken window and putting things in good shape. I had also a chance to supply the ceremonies of Baptism for a child whom I had baptized last fall, whilst traveling without a chapel. This was my only ministry in this place, there being too much fussing and talking to leave room for the voice of the priest to be heard.

On Saturday, January 21st, we started at half past eight. It was quite cold, and as we did not notice it at first, we had dressed lightly. The wind made it feel colder still. The dogs were running well; the Brother had bought another good one, giving a lazy fellow in exchange, and goods to boot. It was too cold to stop for a lunch. Nuloyit was deserted. We kept going till we reached Nulato at 3.40 P. M. having been twenty days on the trip, in variable weather, which is a fair sample of the January weather on our part of the Yukon.

I have to beg Your Reverence to excuse the haste and carelesness with which this letter is written. If there be in it any thing that can be used for the Letters, I hope you will accept it as a token of my gratefulness to you. I have no other means to show it than by sending my poor contribution. Recommending myself to Your Prayers and Holy Sacrifices.

Yours faithfully in our Lord,

JULIUS JETTÉ, S. J.

FROM CHRISTMAS TO EASTER AT MANILA.

A Letter from Father John J. Thompkins.

ATENEO, MANILA,
April, 1905.

REV. AND DEAR FATHER,
P. C.

A brief account of my first Christmas in the Philippines with a few notes on our work will I think satisfy, at least for a time, my obligations as a foreign correspondent of the Woodstock Letters. About the 1st of December Archbishop Harty received a pathetic letter from Corregidor, asking him to send a priest at Christmas. His Grace handed the letter to me and asked me to see if anything could be done. The writer says: "I would like to ask if it would not be possible to have an English-speaking priest come to this island, for the holy Christmas time. There are a number of Hospital Corps men as well as patients stationed here, who, I suppose, as well as myself have been away a long time from Church and Holy Mass. I will be here two years this January and I have not been able to go to Holy Communion since. I am all the time so busy that I cannot find time to visit Manila. . . . . We very often have patients die here and no priest of any kind to give them the rites of the Church."

This letter, describes, I fear, a prevailing condition at our army posts in the Islands. Many good Catholics, who are anxious to attend to their Catholic duties, are unable to do so, as there is no priest.

I went to Corregidor on the Thursday before Christmas to see what arrangements could be made for a little spiritual revival there. Corregidor Island is about thirty miles from Manila, and forms part of the narrow entrance to this famous Bay; it is the outer lighthouse station of the harbor. The Government boat goes over to the island three times a week, leaving Manila at 8 A. M. and returning at 5 P. M. The trip across the bay takes three hours and as the boat makes a visit to Marivalles, the stay at Corregidor is only an hour and a half. The little town of Corregidor is completely rock-bound, and is entirely hidden in a deep recess of one of the

steep mountain sides of the island, so that the passengers on shipboard are unaware of its existence until the boat is almost directly opposite. The town, made up of low Philippine houses, has about eight hundred inhabitants and extends for a quarter of a mile each way. The Convalescent Hospital near the town contains three or four large wards in separate buildings, the commandant's offices, his dwelling and several storehouses.

The town has been little changed by the American occupation, but the church, a small stone building, stands sadly neglected, a short distance from the center of the town. No priest has been stationed there for the last seven years, when the villagers, for some reason which I did not learn, carried their pastor off the island, and drowned him in the waters of the bay. The vestments, numerous but old, were left untouched, but the church plate was appropriated. Beside the Church is the Convento, as the priest's house is here called, now used as the town hall.

As I left the boat on Thursday morning, an American Catholic stepped toward me, and respectfully invited me to dine with him. I was surprised at the invitation, which however I accepted, begging to be excused for a time until I had seen the Commanding Officer. My host, Mr. Ellis, had married a Corregidor lady, whose cousin is in the senior class at the Ateneo. I had told this boy on Wednesday that I might see some of his relatives in Corregidor, and he telegraphed at once to make arrangements for a kindly reception. Major Carter, the Commandant, was very gracious, and warmly invited me to dine with him. He was most willing to cooperate with me in anything I wished to do for the men and offered me a room in the hospital during my sojourn. After dinner I went over to the church and found it very dirty. The people had tried to have a priest for Christmas, the following Sunday, but had already received a negative answer to their application to one of the communities of Manila. I promised them to do what I could. It was nearly half past one, and the little launch was returning to carry us back to Manila when one of the Catholic nurses told me that there were two Filipinoes in the hospital who might not live long. I gave them the last Sacraments, and on this account was obliged to wait for the public boat that left the island an hour later. After administering the Sacraments, I was informed that a man had just been brought from one of the neighboring islands, who had been

injured in an explosion, and would lose his leg. The nurse thought it was not more serious than this, and as the last boat was soon to start, I had not time to visit the sufferer. On the following Thursday I learned to my sorrow that he had died shortly after my departure. He had suffered a fracture of the skull, which the physicians had at first overlooked. I was glad on my return home to be able to make arrangements to have a priest sent to Corregidor for Christmas.

The week before Christmas was a busy one. On the preceding Sunday I found at San Lazaro, that the place, or a part of it, had already been decorated for Christmas by the Protestant minister. I mentioned in my last letter that the Presbyterian minister had succeeded in making nearly a hundred perverts. To counteract the influence that Christmas gifts might have on the lepers, I determined to make a little collection and give them some presents on the following Sunday. Thanks to the generosity of the few I visited during the week, I succeeded in gathering 113 *pesos* ($56.50). With these Father Agreda and I were able to bring a little Christmas joy to these poor people. The work of Sunday afternoons consists of a visit to Bilibid prison, where during my address to the Americans, Father Agreda talks to the Filipinoes.

From Bilibid we go to San Lazaro about a mile distant, and, as there are no American patients there at present, Father Agreda does the preaching, while I play the part of the good brother, of whom Rodriguez speaks. The talk is informal; they bring in chairs for Father Agreda and myself, and the lepers squat around us, listening with the greatest attention. They are of all ages, from seven or eight to sixty or seventy. Boys and girls, men and women enter, in all stages of physical decay. In some, the sure signs of the dread disease are just appearing on face or hand, in others there are bad eruptions of the skin, in others still the joints of the hands, even all the fingers, have rotted away: and on Christmas day as we went around to the beds of those who could not come to us, we saw sights still more saddening. Truly, it struck me, that if there ever was a shameful thing, it was the advent of the Protestant minister among these unfortunates, to rob them of their only consolation, their religion and their faith.

The government is even now arranging to transfer all the lepers of the Islands, numbering about three thousand to an island named Culion, in the west of the Philippine

group. The island is in the diocese of Bishop Rooker. I had received a warning that the settlement might be placed under one of the protestant sects, and wrote to Bishops Hendrick and Rooker. On their visit to Manila they said they thought there was no danger of such action now. There is a priest in Cebu most devoted to the leper colony there, who would be an excellent spiritual father for the Culion settlement, and Bishop Hendrick is willing to make the sacrifice.

In all the churches of Manila solemn midnight Mass was celebrated on Christmas. In our own church the ceremonies began at half past eleven with the recitation of the Little Office of the Immaculate Conception by the boys of the school. I had waited for confessions all Christmas eve and went again to the confessional at 11.30, but I heard less than 30. The services in the Cathedral at which Archbishop Harty officiated, were especially solemn, and those who visited or attended, many of whom were non-Catholics, were much edified. I said my first and second Masses in the church here at three and half past three o'clock, and my last Mass at five in Bilibid; four of the prisoners received Communion. After this Mass I brought Communion to three of the patients in the Civil Hospital. At 10 o'clock, in the Cathedral a second solemn Mass was offered, at which the Archbishop preached. He had just completed a week's retreat with our Fathers in the Observatory. My first Christmas in the Philippines had nothing external to remind me of the happy season; had there been a few firecrackers, it would have seemed like the fourth of July, as the average temperature was about 85°.

On Christmas evening, the boys of the Ateneo began a series of private theatricals. The boarders remain at the college during the Christmas holidays, and time is divided between recreation and study. Each evening they presented short plays, or extracts from plays, both serious and humorous, and I was pleased to see how excellently the boys performed their parts. In humorous sketches and pantomimes they were particularly good. The Archbishop was present one evening. On Sunday and Thursday afternoons of each week the boys go out in a body for a walk. Three or four prefects, generally brothers, accompany them. The boys present a fine appearance as they march through the streets three abreast. For outdoor costume they wear long duck trousers, always spotlessly clean, blue jackets, and blue caps. Indoors all wear linen trousers and long blue

blouses reaching to the knee. They certainly have no chance of running up a tailor's bill. During the year just closed, we had 1175 boys in our college, 265 boarders, (internos), 103 half-boarders (medio-internos) who come at 7.30 A. M. and leave at 7.30 P. M. and 807 day-scholars (externos). The prospects for next year are just as bright. Last year for lack of room many were refused admittance.

On Tuesday morning, December 27, I left Manila at eight o'clock for the two days' work at Corregidor. Here I found that great preparations had been made for my comfort. The chief nurse met me at the wharf and told me I was to take my meals at the nurses' quarters; when I met the Major, he said "Of course, you'll eat with me," while one of the Hospital sergeants had arranged for me at the so-called hotel, kept by a Filipino woman, a devout Catholic, who had even erected an altar in the room prepared for me. She was somewhat offended at my not dwelling in her house, for when I wished to call and explain matters on my departure, the soldier told me it would be better not, as she was still a little put out. But the Commanding Officer's invitation was an implicit command, and so I was a guest of military authority.

We had the first services at 6.30 Tuesday evening, and about forty from the hospital attended, only half of whom were Catholics. Many Filipinoes however had also gathered. His Grace had succeeded in sending a priest for Christmas, but as he was an American, the Archbishop's Secretary, the natives had not the happiness of Christmas Communion, while most of the Catholic Americans waited for my coming. However on Christmas the Church was crowded both at midnight Mass and at the later one. As I was concluding my sermon on Tuesday evening, I noticed half a dozen Filipinoes slipping in through a side door with some violins, a cello, a bass fiddle and a triangle. To show them that we appreciated and welcomed their presence, I told the soldier who had been acting as assistant at the altar, to ask them to play, and lest my congregation should depart before the music, I asked them to wait until the Filipinoes played a *hymn*. The *hymn* proved to be one of the American favorite airs, "Hiawatha"; I think someone told me that at its conclusion they essayed another, and the second one was "I'll love nobody but you." These poor, simple people were utterly unconscious of the in-

congruity of their performance. With a fine ear for music, they play most of these American airs by ear. They could easily learn not only the popular airs, but our best church music, and add this feature to their weekly service. On my way home with a couple of soldiers, we stopped at two or three of the houses, and the simplicity and extreme charity of the people pleased me very much.

On Wednesday morning we had Mass at six o'clock, followed by instruction. About nine o'clock on my return to the church after giving Viaticum to the two natives in the hospitals, I met three little native children. Asked if they could sing, they answered, "Yes." I said, "Sing something" and to my surprise they sang "My Country, 'tis of thee." Then I said, "I'll teach you something" and those who know my musical ability would be surprised to see or hear the success I had with these children, who now numbered about a dozen. I taught them "Mother dear, Oh, pray for me." We had printed slips which I had brought from Manila, and while the children looked as intelligent as judges and pretended to pronounce the English words, they really picked up the air exactly as it was taught by their skilled choir-master. Next day I learned that the little ones had gone home and given an account of the morning's proceedings, which won much good will for me with the natives.

On Thursday morning we had Mass, Communion and Benediction. The number of Communions was twenty. I left the Island at two o'clock, feeling that my visit had not been altogether fruitless or without consolation for the poor people.

On my return home I found a long and interesting letter confirming, among other things, previous accounts of the good work done by Ours among the young men of Washington, D. C. Would that we had some one to organize the young American men of Manila! For the past two years the American Catholic men of Manila had been united in the "Catholic Club," under the spiritual direction of Father O'Mahoney, the Augustinian. Owing to lack of interest on the part of the leading officers, and to a lack of effort to find entertainment for the members, the "Club" is now practically disbanded. The Archbishop at present is interested in an attempt to organize a Council of the Knights of Columbus among some former members of the Catholic Club, but all are not asked to join.

This question of the young Catholic men of Manila seems to me very serious. While plans are under consideration nothing is actually being done for their entertainment, nothing to attract them. The Episcopalian Columbia Club has a spendid house, reading rooms, billiards, games, gymnasium ; the Y. M. C. A. and its attractions invite them and we have nothing to offer. Several have spoken to me, and all I could do was promise to help them organize such a place of recreation if the Archbishop had no objections. Being interested in the organization of the Knights, His Grace may object to the formation of a second society, as Manila can scarcely support two Catholic societies at present. Yet many young men will not join the Knights, and if we do nothing for them, we shall see them go to these non-Catholic societies. Few of the American Catholic men who are employed here as clerks in the various departments, or in the stores, or the army seem to attend Mass on Sundays. On the feast of the Holy Name, I preached at the ten o'clock Mass in the Cathedral, the only Mass for the Americans in the city, and there were about two hundred present, men and women. Moreover few go to the Sacraments. Outside of the mission confessions, I did not hear fifty in our church during the first three months. Nothing is done to encourage Confession and Communion, there is no League, there are no sodalities. It had been my intention to have a special Mass for Americans in our church, with all the devotions we generally have, but after our mission the entire American congregation was transferred from the Augustinian Church to the Cathedral and I have nothing to do with them.

PROTESTANT ACTIVITY

To give some idea of the activity of the Protestant denominations in the Islands I make the following summary from the Manila directory, just published. The "Episcopal Church Diocese of the Philippines" has at its head Bishop Brent; under him, in Manila, there are three ministers and four young lady missionaries. In Bontoc, in the Lepanto-Bontoc province there are four missionaries; in Zamboanga, in the Moro Province, one. The St. Stephen's Episcopal Church of Manila is situated not far from our Observatory, and an Episcopal Cathedral is to be built. Next to the Episcopal Church, comes the Methodist Episcopal under the direction of Rev. Dr. H. C. Stuntz D. D., Superintendent of missions

for the Philippines. This gentleman is also guilty of a book on the Philippines in which he is extremely severe on the Friars. One of our Bishops has called him a "devil incarnate." To make matters worse for the Catholic cause Mr. Stuntz has great influence with the Civil government. Under him in Manila are five missionaries, three ministers and two deaconesses. Besides these, Malabon about five miles north of Manila has one mission center. Malolos and Baliang, in the province of Bulacán, north of Manila; San Isidro in Pampanga and San Fernando, in the same province, west of Bulacán, Dagupan in Paugasinan, a province still further north, and finally Vigan in Ilocos Sur have Methodist Missions. In Manila, too, is the Central Methodist Episcopal Church, formerly presided over by Mr. Stuntz. Then there are the Chinese Methodist Mission, the Chinese First Methodist Church with a Chinese pastor, the Chinese Central Methodist Church also with local preacher, and five Filipino outlying Missions, under the charge of the Rev. J. L. McLaughlin. The Presbyterian Church of the Philippines has six missionaries and four churches in Manila and its suburbs, two missionaries in Iloilo, four in Dumaguete, one each in Cebu, Laguna, Albay, Tacloban; another missionary is on the way hither.

The Baptist Mission has four missionaries,—two in Iloilo, one in Capiz, one in Bacolor. The "United Brethren" have one in San Fernando, La Union province. The "Disciples of Christ" have three missioners in Laoag; the "American Board" has one in Zamboanga and "Peniel Mission" two in the same city.

The forces attacking Philippine Catholicity are not yet fully enumerated. They include the "American Bible Society," with a chief agency in Manila, and "field agents" in South Luzon, North Luzon, Semar and Leyte, Cebu and Mindanao; the "British and Foreign Bible Society" with one chief agent and four sub-agents; the "Christian Endeavor" meeting on Sunday evenings in the Presbyterian Church: the "Chinese Methodist Institute." The "Church Settlement," an Episcopalian institution which, I fear, is making sad inroads among the Catholics for it is situated in a district counting nearly 60,000 souls. It possesses four nurses, a Kindergarten, holding classes every day except Saturday; a general industrial training-school for children, with a carpentering class for boys and sewing for girls; and St. Luke's dispensary, open every day except Sunday from 8 A. M. to 12 M. The Methodists have a "Deacon-

ess Training Home," the "Epworth League" and a Guild of the "Central Methodist Church." The "Manila Sailors' Home" includes among its managers Bishop Brent, Dr. Stuntz and Dr. Rossiter, the Episcopalian, Methodist and Presbyterian leaders. A "Union Reading College" has the same gentlemen on the Advisory Board, with Dr. D. P. Barrows General Superintendent of Education in the Islands. The "Young Men's Christian Association," provides "Reading-room, Library, Writing Materials, Dormitories, Baths, Piano, Games, Lectures, and Educational classes every evening except Sundays." Finally, the Episcopalian "Columbia Club," whose honorary Presdient is Bishop Brent, holds out every inducement to entice our young men both American, and Filipino to join, offering attractions similar to those at the Y. M. C. A. Such is the host of "American Evangelists" marshalled against the poor Filipinoes. In addition we have to work against the Aglipayanoes. What are American Catholics doing for their Filipino brethren? They have sent four Bishops, most of whose time is occupied in fighting the Government or the Aglipayanoes for their ecclesiastical rights; and half a dozen priests, of whom there are only two in Manila where most of the harm is being done. On the last day of the year, the two American Augustinian Fathers returned to the States.

Here are some items of "Church News" from one of the daily papers.

"A new Presbyterian hospital will be erected at Iloilo immediately. The old hospital was a small one of nipa and does not meet the needs of the work. The new building will cost about $15,000. Mrs. Haines gave $6000 of this amount as a memorial to her son who died recently. Part of the hospital will be called the Sibyl Haines Memorial hospital.

"A training school for Filipino preachers will be erected at once in Manila by the Presbyterian Mission, $10,000 having already been given for that purpose by Mr. Converse of Philadelphia.

"Land has been purchased in Manila by the Presbyterian mission at a cost of 16,000 pesos and a church building for the American congregation will be erected at once. This building will cost 20,000 pesos and will be located in Ermita. Plans are being considered for a larger building later and the one now to be constructed will then be used as a chapel. The chief giver toward this chapel is Mr. Emerson of Titusville, Pa.

"The Presbyterian chapel in Iloilo was dedicated last Sunday. It now has 700 members in and around Iloilo."

During our New Year's dinner, Father Superior announced that he had received a "felicitation monumental" that morning and offered to give the card to the Father or Brother who would guess the name of the sender. Everyone of importance from our Holy Father, the Pope, down the line of dignitaries was named but Father Superior smilingly shook his head until someone half in joke suggested "Aglipay" and Father Superior passed him the card from the "Obispo mazimo—Independente Filipino Iglesia."

On New Year's evening Archbishop Harty held a magnificent reception at his palace; fully two thousand attended, including the chief officials in Civil, Military and Naval circles. The free intercourse of Catholics and Protestants, and the number of prominent Protestants who called on the Archbishop greatly surprised many of the Filipinoes. On Friday evening, January 13, we were honored by a visit from Bishop Dougherty, of Vigan, who had come to Manila to meet and welcome the Apostolic Delegate. After visiting our Fathers at the Observatory, he spent half an hour in the Ateneo. On the 16th, Bishop Hendrick arrived from Cebu, and Reverend Father Superior and Father Rector called on him at the Archbishop's palace. During the visit arrangements were made to have our Fathers go through the diocese of Cebu giving missions during Lent. At the close of the season a central Mission house was to be opened whence excursions can be made into the surrounding country, in Cagayan, in the north of Mindanao.

On January 18, Bishop Rooker of Jaro arrived. I happened to call that evening at the Observatory, and found the three Bishops studying the sky.

Some days later Bishop Rooker visited the Fathers at the Ateneo. The three Bishops lived in the palace of the Archbishop. Archbishop Harty returned from an Episcopal visitation on February 5, as the coming of the Apostolic Delegate had been announced for the following morning. The Archbishop had been absent from Manila 21 days and during that time visited twenty-nine villages and confirmed 45,785 children. On Monday morning, the Zafiro from Hongkong, carrying Archbishop Agius, entered the bay, and at 8 the four Bishops and their Secretaries or Assistants, Father Foradada, S. J., the Director and two promoters to repre-

sent the Apostleship of Prayer, and three or four American laymen went out to welcome him. At the wharf the heads of the religious orders, some of the religious, and some secular priests, a large crowd of the people nearly all of whom were Filipinoes, awaited the advent of the Delegate. At half-past nine, the procession started for the Cathedral. Two bands accompanied it; it was very irregularly formed. No Government authorities participated in the reception. There were not even extra policemen on hand. After a simple service in the Cathedral, the Delegate went to Archbishop Harty's palace where an informal reception was held. Few of the American Catholics seemed to be present.

On the following Sunday, Father Foradada, Director of the Apostleship of Prayer, invited me to accompany him and the Promoters to the palace of the Delegate. There were ninety promoters, 40 of whom were gentlemen. We were received most graciously.

AT A MILITARY CAMP

On Wednesday, February 15, I had my first railroad ride in the Philippines. About fifty miles from Manila is Camp Stotsenberg, at present occupied by the 13th U. S. Cavalry. Archbishop Harty in his recent visit through the province of Pampanga, in which the Camp is situated, promised to visit the Camp. A full regiment of twelve companies, three squadrons, is stationed there and the chaplain, who is now in the States, is a Protestant, having succeeded a Father Hart, of California. The arrival of the Apostolic Delegate hastened the Archbishop's return to Manila, and he asked me to go to Camp Stotsenberg. It took the cars five hours to make the distance. There is a station at Angeles, six miles from the Camp, where I had to wait an hour for the shuttle-train. As a Woodstock walker I ought to have made the journey on foot, but the tropical sun soon banishes such a thought and I spent the hour walking about a mile and a half to the parish church; it is a large structure, of solid masonry, built like our Manila Cathedral, and can hold two thousand worshippers. About two dozen youngsters were outside the church trying to play baseball, and when I approached, one or two of them bade me "Good morning," although it was 4 P. M. I had time for a short visit to the Blessed Sacrament, but did not call on the Padre.

It was five o'clock when I arrived at the Camp, which is situated in a beautiful part of the country, on a high

spot surrounded by low mountains. The district is, however, malarial. The camp is an immense field, 1,000 metres long and about 200 in width; on one side are the Officers' quarters, wooden houses, rather roughly put together, without any interior finishing; on the other the quarters of the men. The chapel and a few houses were at one end of the field and as Major Crosby's house, where I was a guest during my stay at the Camp, was near the hospital at the other end, I had to walk 2,000 metres whenever I went to the chapel. However an army wagon was at my disposal if I cared to use it. On Thursday morning word was sent from the Hospital that a Catholic soldier was dying. In the ward, I found an old soldier, unconscious, and almost in his agony. I had brought the oils with me, and gave him the last Sacraments. He died at half-past three, without regaining consciousness. Next day I participated for the first time in a military funeral. I had made arrangements to say Mass each morning at seven o'clock, but when the soldier died, I determined to say Mass at ten o'clock *præsente cadavere*. After Mass, I gave the benediction and preached a short sermon. The funeral took place at two o'clock, all of the regiment who were free attended. It was indeed a solemn sight. First came the band, playing a funeral march, then a corporal's guard of eight men. Immediately behind these walked the chaplain (your present correspondent), after him came the hearse; and then the most impressive sight in the procession, namely, the horse of the dead cavalry-man led by two soldiers; it was covered with a black pall that fell to the ground, while the accoutrements of the departed were hung from the saddle on either side in reverse order. The long line of soldiers four abreast followed, while some wagons, carrying the Catholic ladies of the regiment, brought up the rear. At the graveyard I read the burial service, and said a few words. The dead man had been twenty years in the service and with this for a theme I spoke on loyalty to country and to God. Three volleys were fired over the grave and the bugler sounded "taps." On their homeward march from the grave-yard which was about three quarters of a mile from the camp, the band played lively airs. I returned in one of the wagons, this time at the end of the procession. On Friday and Saturday evenings, I had a sermon and confessions: and on Sunday morning I said two Masses, one at six and the other at ten. Thirty-five received Communion. The regiment

will return to the States in April, and one squadron, (four companies) will go to Fort Myer, Va.

SODALITY AT THE NORMAL SCHOOL

On Sunday, February 19, Father McGeary established a sodality of the Blessed Virgin for the young ladies attending the public normal school near the Observatory. Since his arrival in Manila, he has been teaching catechism twice a week, continuing the good work of Father Stanton. He was anxious to do more, and about three weeks before obtained permission from the Mother Superior of the Assumptionist Convent, to use her chapel for a sodality. About 30 young ladies were present at the first meeting. Mass will be said on Sunday in the Convent, followed by the sodality meeting. He has received great help from the Protestant American lady in charge of the dormitory in which the young ladies live. She is much interested in these Filipino girls, and does all she can to keep them faithful to their religion.

Early in March the young ladies had a public entertainment in one of the city theatres to raise funds for a library in their dormitory. They made nearly $600.00. They are voracious for English Literature and though Father McGeary feels that the lady in charge of the dormitory will not permit any books in the library to which he would object, he intends to begin a special Sodality library of Catholic literature.

By a strange combination of events Corregidor obtained a resident priest. On February 5, the "Obispo Mazimo" of the "Independent Filipino Church" went down to the island and was received by the Presidente, who handed him the keys of the church. Word was sent to Archbishop Harty, who immediately telegraphed to an American Catholic there, authorizing him to take possession of the keys and of the church. On Monday the Archbishop sent his lawyer to Corregidor and himself laid the matter before Governor General Wright. Almost at this very time help came providentially. A priest born in Bethlehem, Father Issa, who had been in New Jersey for seven years, found the climate there too severe for him, and came to Manila with excellent recommendations from Bishop O'Connor. Archbishop Harty appointed him at once pastor at Corregidor.

During Lent English sermons were preached at the Cathedral on Wednesday evenings in the following order: Father Thompkins, Father Zwack, Father

McGeary, Fr. Murphy who is the Archbishop's acting Secretary, Chaplain of 20th Infantry and pastor of the American Congregation, Father Añon and Father Algué.

The Archbishop is about to open a new hospital, a square from our house. It will be in the new seminary building which was used immediately after the American occupation as Office building of the Civil Commissioners, but for the past two years has been vacant. The Government wished to remain in it, offering a large sum of money for rental, but Ecclesiastical Superiors here wished to use it as the diocesan seminary. These plans were changed, and now the Sisters of St. Paul the Apostle at the invitation of His Grace have taken possession. Eight Sisters came from Saigon, one of the French Colonies in China. Only one speaks English and she is soon to go with a second Sister to open a convent in Vigan, Bishop Dougherty's diocese. Eight more will come in April.

On March 13th, one of our Fathers began a class of Latin Grammar in the Seminary near the Ateneo, where the theologians, soon to be ordained, and the philosophers are studying. The Archbishop had intended to send these young men to the different parishes in the provinces to help the pastors during Lent, but, in an examination he held at the close of the year, he found them so wofully deficient in Latin, that he determined to begin with *rosa*, *rosæ*. In the Pastoral sent to his priests just before the beginning of September, he insisted on the absolute necessity of preaching and instruction and threatened with removal from pastoral charge those who failed in these important works.

The younger students, in our Seminary of St. Francis Xavier, are the pride of the Archbishop. They are spending the summer in Orani, a city near the northeastern part of Manila Bay, where they give great edification to the people who are excellent Catholics, Aglipayism having gained no foothold among them.

Sunday, March 19, witnessed the formal establishment of Father McGeary's Sodality. These young ladies come from all parts of the Islands and are to be the school-mistresses of the Filipino children. If they take up this work, animated by the spirit of the Sodality, we shall have no fear for the children under their care. The Apostolic Delegate, Archbishop Agius, said the Mass, at which I was assistant priest. At the close of it, he addressed an earnest, simple sermon to the young ladies. The reception was held in the convent chapel of

the Assumptionist Sisters, and during the Mass his Grace gave Holy Communion to the fifty children of the Convent and to the Sodalists who also numbered fifty. After his thanksgiving, he blessed the medals. I then accompanied him to breakfast, while Father McGeary received the young ladies into the Sodality.

After breakfast, the children of the Convent held a little reception in honor of his Grace, one of them reading an English address. English, by the way, is the language of all the classes, Spanish being an extra branch. The Sisters insist on English, prayers are said in that language, and the Mother Superior wants the sermons preached in English.

The Sisters have set us an example that we must soon follow. Next year, English is to be the official language of the Islands, and no one will receive official employment, who does not possess a competent knowledge of English. Some English is taught in the Ateneo, but it has not yet become the language of the college, and just before the close of schools in March two of our boys lost splendid positions, which would have brought them one hundred dollars gold a month, because they were not sufficiently advanced in English. The work of our American Fathers, or scholastics, who come here, must then I think be to a great extent in our Colleges. There is grand work in the Island, work enough indeed for all who apply. Archbishop Harty has nearly one hundred parishes without priests, Bishop Hendrick sixty. I suppose the other Bishops have equal numbers. But there is a great Apostolic work in the schools. The Government is straining every nerve to make the children growing up an English-speaking people. The Filipinoes love our Fathers, and as professors in the colleges and *operarii* where our duties will permit, we have a splendid field. So far I have done little in college work, but when the schools open in June I shall teach English to the Juniors and Sophomores, and Chemistry to the Juniors.

On St. Joseph's Day we also celebrated the feast day of our Reverend Father Rector. The Apostolic Delegate was invited to dinner, and I was sent to escort him to the Ateneo. His Grace was delighted to hear that I had just received a letter from Reverend Father Provincial promising other American laborers for the Philippines and answered: "That is what we want now, good, zealous laborers."

During March and April I attended three plague cases. The plague hospital is on the same ground with the leper hospital and on a Sunday visit with Father Hernandez, I went over to the plague hospital, as the papers had announced the reappearance of the evil. The doctors are very vigilant and there have been but few cases. On the fourth of April, I found a little Filipino girl unconscious. I returned later with the oils and anointed her; she died before morning. Two weeks later, I found a second girl about the same age. She was conscious, but could not talk English. I was obliged to obtain a general confession from her, after which I gave her the last Sacraments. I had some very poor prints of the Sacred Heart of Jesus and the Immaculate Heart of Mary, and after the administration of the Sacraments, I gave the little one a picture of the Sacred Heart. It was touching to see her immediately raise it to her lips and kiss it. She repeated this simple act of devotion when I gave her the other print of the Immaculate Heart. Later on the nurse told me that the little one cherished most fondly these two poor prints. When the bed was made, she looked for them and would not be happy till she had them, she took delight in trying to explain them to the nurses and doctors who came to see her. She recovered from the plague. This little girl whose parents live in Leyte, one of the southern islands, is working here for a Chinese family, and receives but two pesos (one dollar) a month for her labor.

AN EXECUTION

Having read in the paper on March 29, that three natives detained in Bilibid were to be executed on the morrow, I asked Father Foradada, to come to the prison with me and prepare them for death. Father Foradada heard their confessions in an open room, where about twenty-five of their fellows, many of them awaiting the death sentence, were being measured and all items of identification carefully noted. The execution however was not to take place until the thirty-first at Calocoon, about twenty miles from Manila. This I believe was their native place, near which they had committed the crime. At half-past five, on the morning of March 31, Father Foradada and I left our house for Calocoon. The execution was to be in a public field, and as we drew in to the station the three grim gallows met our eye. Although it was only a quarter after six, and the execution would not take place till nine, the crowd was already beginning to gather.

When we met the pastor he told us that he had heard the confessions of the men on the preceding evening, and expressed his pleasure at our arrival. At a quarter before seven, we went over to the prison, which was directly opposite the church. The road leading to it was already crowded with people, though none of course were allowed to enter. I had no difficulty in obtaining permission for myself and the Fathers to go to the cell of the prisoners, which was on the ground floor. The three were in one cell, chains being on the wrists and ankles of each one. To our surprise we found that they were not the three whose confessions Father Foradada had heard in Bilibid. There was no sign of anxiety or fear on the part of any of them. Immediately after our entrance Father Foradada read the "Way of the Cross" to which they responded with devotion. After the prayers, I obtained permission for the relatives of the condemned to enter the cells, and when this sad scene was over, there still remained about half an hour. This time the prisoners spent in smoking cigars, with which the generosity of the Captain had furnished them. They still seemed unmoved at the immediate approach of death. At twenty minutes to nine we set out for the scaffold. At the head of the procession walked a guard of six or eight soldiers; Father Foradada and I followed next with one of the prisoners between us; then came the other prisoners, each one attended by a priest. A great crowd of people surrounded and followed us. The distance between the prison and the scaffold was about half a mile, and as the condemned men were still chained hand and foot, the march was necessarily slow. During the entire way, prayers were recited by the Fathers and answered by the prisoners.

About 5,000 people witnessed the execution. The gallows was erected in the centre of the field, and a space about fifty feet square, was roped off. Father Foradada and I ascended the scaffold with the first prisoner, and descended immediately; the other two Fathers remained during the binding of the condemned. After removing the chains, the executioner began to bind the legs and arms of the first prisoner and said in a half joking way: "Go ahead and *habla* now, if you want," and immediately the prisioner declared his name and spoke a few words in Tagalog. The other two meanwhile were altogether unconcerned; they looked about on the crowd and one of them began to smile at the remarks of the speaker. Each spoke in

turn, but the third, to whom fifteen murders were accredited, made his misdeeds the subject of his remarks, and glorying in what he had done, declared he died a martyr for his country. One of the last actions of this man showed how little he realized the death that was soon to claim him. When his arms and legs had been tightly strapped, he began with a smile on his face to jump around the platform, until quieted by the executioner. However I think his very last act was the repetition of an act of love or contrition, which he had with difficulty, owing to his chained wrists, torn from a book in his cell and carried carefully to the place of execution. The three men stood side by side. As their bodies dropped through the scaffold, the wail of women, relatives of the condemned, rose for a moment, and then all was still. Rightly did an editorial in one of the papers next day express the wish that public executions be abolished.

IN THE LEPER HOSPITAL

April 9 was the feast day of the lepers, *Domingo de Lazaro.* The festival is a very old one and partakes somewhat of the spirit of a pilgrimage. People throng to the hospital, and after paying a visit to the chapel, and burning a votive candle, pass through the wards where the lepers are. One of the American medical attendants told me that last year there were twenty thousand visitors to San Lazaro, while the Filipino doctor estimated that the number this year was almost as large. We helped to prepare for the feast by a triduum which Father Hernandez preached.

On the Wednesday preceding the feast, when the Father and I visited the lepers to make arrangements for the hours of meditation, I brought some leaflets containing the "Seven Words" and distributed them. As I passed through the wards, a boy about sixteen or seventeen years old, a badly disfigured leper, accompanied me, and when we came to the room where most of the Protestant lepers are, I noticed that he tried to keep me from entering; but I went in and the second person I met was a young woman of about eighteen. When I offered her the leaflet, she folded her arms and said in Spanish:

"I don't want it."

I was surprised and said:

"What! you don't want our Lord?"

"Oh, yes," she replied, "I want our Lord, but I don't want the Virgin Mary."

This surprised me still more, as it showed how far these poor creatures have been dragged away from the faith, since devotion to the Blessed Virgin is characteristic of the people. I said to her:

"You don't want the Blessed Virgin? Read that." As I was pointing out the "Third Word," an older woman who had been listening, interposed and said:

"We don't adore the Virgin Mary, but we honor her very much."

As I began to explain to her that we did not *adore*, I noticed my guide manifesting signs of nervousness and the desire to have me leave. But I continued for a short while talking with the woman and heard her propound the stalwart Protestant doctrine, that "there is only one Intercessor in heaven, Jesus Christ, and therefore we have nothing to do with the Virgin Mary or the Saints." I saw the uselessness of saying anything more to her, but closed my remarks by telling her she ought to pray to the Blessed Virgin. As we left the room my companion said to me in English that was as bad as my Spanish,

"My Father, I did not want you to talk with them, because you did not know Spanish, and might not be able to explain the reasons to them."

I should have felt humiliated, but there was some sense in the boy's remark.

The Protestant element of the hospital at first refused absolutely to have anything to do with the *fiesta*, on the ground that it was Catholic. But the American Catholic doctor urged them to bury all differences and prepare as they had done in previous years. They consented finally, but the Filipino doctor attributed the diminution in the number of visitors the following Sunday to the presence of the Protestant patients.

On Sunday morning Father Hernandez and I reached the hospital about 5.45. Even at that hour several hundred visitors were in the court yard, while part of the famous Constabulary Band had already assembled. They played from six o'clock until nine. Many of the lepers were standing near the chapel door, and they were so well dressed that I scarcely recognized them. I began Mass at six o'clock, twenty-five received Holy Communion. Father Hernandez said Mass after me, and on the departure of the lepers the visitors to the number of seven or eight hundred filled the chapel. A third Mass was said by the Chaplain, and the chapel was again crowded by other worshippers. All day long the chapel was opened for the devotion of the visitors.

After our breakfast, we went through the wards to distribute tobacco. Through the kindness and influence of Father Sanchez, I had obtained 500 packages of cigarettes and 6 boxes of cigars for the lepers. In the wards, everything was neat and clean, the beds were arranged with spotless linen. We passed from bed to bed, leaving a cigar and a package of cigarrettes for each one; for the very few who did not smoke I had some money. Many of the visitors as they pass through the wards, drop some little contribution on the beds.

Here for the first time, I saw something of the devotion of the Filipinoes to the Passion of our Lord. Little altars had been erected in the wards, four of which especially attracted the devotion of the visitors. They represented scenes from the Passion, the Carrying of the Cross, the Crucifixion and the Taking Down from the Cross. Before each altar there were visitors singing a most plaintive chant of the Passion. It was like a long, deep, sad wail. I never heard anything so pathetic, and although the general spirit of the day was one of joy, yet in the wards in which these altars were, sorrow seemed to predominate. The chant was composed a long while ago by one of the Friars, and formerly, during Lent, the Passion was thus sung every night in all the Philippine families. It is still kept up to a great extent throughout the Islands.

A SECOND TRIP TO CORREGIDOR

I have already mentioned the appointment of a resident priest at Corregidor. I thought his presence would be the occasion of untold good, but unfortunately it has not yet been so. Certainly the path of the Father has not been one of roses.

I send your Reverence a copy of two letters received from a Protestant Sergeant in the Hospital Corps who is greatly interested in our work.

Corregidor Isld., P. I.
Mch. 23rd, 1905.

"On my return from Manila we had a meeting of the American Catholics here, in which they always include myself. The most pressing need for the moment seemed to be to make the Father comfortable in the convent, the deplorable condition of which you know. We appointed a committee to wait upon our Commanding Officer and request that he allow us to get some of our hospital furniture such as bed and bedding, tables, lamps, etc., in

in order to make things a little more pleasant for the Father. The C. O. gave us everything we asked for. We also obtained a *muchacho* to wait on the Father.

"Another committee was appointed, consisting of two natives and an American to examine the Church and convent in regard to the repairs needed and their probable cost. They will report to-night, but it is known that the most urgent repairs will cost in the neighborhood of $250 Phil. Cy., not nearly as much as we originally anticipated. I think we should be able to raise that money here, without using the contribution of His Grace, the Archbishop. We then tackled the most serious problem confronting us, that of getting the natives to contribute to the support of the church. We decided upon calling another meeting of both natives and Americans to-night, each of us constituting himself a committee of one to bring one native at least. If we wait their convenience, they will be conspicuous by their absence.

"The Presidente is one of the serious factors in the problem; he does not seem to realize, and the natives are unable to do so, that he is simply a plain, everyday citizen at such a meeting and not Presidente. On account of his position he is able to sway the minds of a good many of the people, who will do as he intimates. I don't know how we will succeed in counteracting his influence.

"We have also written to Major Hartigan for information in regard to the Catholic Society of the Philippines and if possible a branch of the Society will be formed here; by a permanent organization we may be able to work better. I will not be able to be at the meeting to-night, but will doubtless learn of its results and shall not fail to inform you in regard to them."

Corregidor Isld., P. I., April 5th, 1905.

"We are seemingly making progress out here. At the combined meeting of Natives and Americans last Thursday the native committee on subscriptions reported that all inhabitants of the pueblo had signified their intention to contribute to the support of the church, with the exception of three families. The committee had not ascertained the total of the amount the pueblo could raise. They also intend to send one of their number to Cobcabin, in Bataan Province across the bay from here, to solicit subscriptions there, as the people come

over here when the services of a priest are required. As Father Issa has gone in to-day, he will be able to tell you everything and I will leave it to him.

"I want very much to have as impressive Easter services as it is possible for us with our limited resources. I am concerned principally about the music for Mass. The natives under Miss McCarthy's instruction made a fair beginning in learning the Mass in C, but since she has gone, things have dropped. Now we have not even the music and my purpose in writing you to-day is to ask you if you can procure for me a hymnal or a book which contains the Mass we sang for Christmas. In Miss McCarthy's hymnal it was simply called "Mass in C." If you can tell me or Father Issa where I can purchase or obtain the score for this Mass I would be very grateful. It would be about the only one we could carry through successfully on account of the short time at our disposal and then too we are already familiar with it.

"We are all delighted to know that His Grace is coming to Corregidor, I hope we will be able to present some young people for Confirmation. Please impress upon Father Issa the necessity to begin anew the instruction started by Miss McCarthy and Sergt. Connaughton. Things have been allowed to go to sleep along that line. I hope you will not think me meddling in affairs which apparently are no concern of mine. My motive solely and simply is a desire to help in my poor way if I can do so. The keynote of the Master's life I believe to be service and I know from experience that only a life of service makes one happy; so I pray that my poor effort may meet His approval."

When Father Issa saw me here he begged me to go down to Corregidor for a triduum to the Americans, while he hoped to secure a similar favor for his Filipino children. I went down on the Tuesday before Palm Sunday, and found conditions very much changed. A new military commander is in charge of the Post; the two Catholic nurses who had helped much to make my preceding visit successful among the men, and who had taken up catechetical work on my departure, had gone; so also had many of the soldiers. The Commanding Officer at present is accompanied by wife and child; so this time I was a guest of the hotel, whose hostess I disappointed on my last visit. I had the same exercises as on my first visit, but not the same results; only six came to confession and Holy Communion. There was much

more interest on the part of the soldiers on my previous visit, as then I had gone expressly at their own invitation. However nearly all, even the Protestants, attended the evening services, and the second night the Commanding officer and his wife honored us with their presence.

The position of the priest in Corregidor is not at present, naturally speaking, an enviable one. The Aglipayanos headed by the Presidente, are opposed to him, and the people neglect him through fear of the Aglipayanos. The natives here have quickly learned the value of money, and even in isolated Corregidor, when the Father asks a boy to serve Mass, to open the Church, or to ring the bell, he is met with the question: "How much will you give me?" He told me that after his arrival he had not washed his face for several days, because no one would bring him water. As the Presidente had been ejected from the convento on the arrival of the priest, he became at once the antagonist of the Father: and has been heard to assert that "as the Americans brought the priest to the Island, the Americans must support him." The Sunday School consisting of nearly a hundred on my last visit, has been entirely disbanded, and the Father complains of the impossibility of gathering the children about him.

One of the Americans told me that the Father has been losing ground among the people; as there has been a decrease in attendance at Sunday Mass. I am afraid, that, disappointed at the conditions he found there, he is a little peevish and is not social with his flock. I shall not be surprised if he were soon to resign his arduous post.

Another American priest, a native of Belgian, who had spent 15 years in America, now stationed in Los Baños, is meeting with the same difficulties. The Archbishop thinks that the chief cause of the failures is great disappointment. Men hearing of the great wealth of the Islands, and of the many vacant parishes, come here with the idea of a New York or American parish, expecting an easy time, but they find the reverse. In most places, I would say the Filipinoes are poor. Fishing is the chief source of income at Corregidor. Even if they have a little money, they have not been taught to contribute to the support of the pastor. The priest who comes out here to work, especially in the towns, will have no easy time.

On my return from Corregidor I met two young priests who had just arrived from Australia, and who are now

stationed in parishes near Manila. Bishop Dougherty of Vigan also called on the Father Superior during my absence. Since his departure in early February, the Bishop had confirmed, chiefly in Pangasinan, 68,700. In this last visitation of this part of his diocese, the Aglipayanos continually harassed him. In one place, an Aglipayan bishop preceded him, telling the people of the pueblos that he had met Bishop Dougherty in Manila and had been commissioned by him to give them Confirmation. When Bishop Dougherty appeared in the province, and denied the assertion of Aglipay's bishop the latter unhesitatingly and unblushingly declared: "Bishop Dougherty must be a liar, for he certainly commissioned me to come to you."

In another section of the province the Presidentes, all Aglipayan, had planned another trick to prevent the Confirmation of the children. In the Islands here there is a legal document called the "Cedula." Without it no public transaction is legal; by it too the rights of the holder are protected by law. For example, if a horse is stolen, and the owner be without the Cedula, the authorities will take no step for its recovery. In one of the pueblos the Presidente waited at the church door, and to the amazement of the poor people who came, or brought children, for Confirmation demanded the Cedula, asserting that they could not be confirmed without it. Of course none or at least very few had it. When the Bishop heard of the ruse, he was very indignant and immediately secured a warrant for the Presidente's arrest. This was more than the Presidente dreamed of; he became most abject, imploring mercy, and declaring that the Governor of the province was responsible for the whole transaction. The Bishop replied that as the Presidente himself had been guilty of such an unlawful act, he had to stand the punishment. This summary mode of proceeding struck terror into the hearts of the Presidentes along the route of visitation. They had adopted the same plan of campaign, but the failure of their confrère transformed them into obsequious friends.

Bishop Dougherty says that he does not think that Aglipayism will be stamped out here, because it is purely *political*. The Protestant denominations have a friendly feeling for this schism. At the Annual Meeting of the Evangelical Union of the Philippine Islands held on March 17, 18, 19, consisting of workers from all Protestant denominations in the Philippines, Methodist, Episcopal, Presbyterian, Baptist, United Brethren, Christian

and Congregational, one of the papers, read by a Methodist Minister was on "Our Relation to the Aglipay Movement" and the position assumed was that "the Aglipay Movement had much in it that was good and that it should be kindly received by the Protestant denominations, and that much sympathetic cooperation might be possible in the future."

HOLY WEEK IN MANILA

Let me close my letter with some brief notes on Holy Week in Manila. The Archbishop asked Father McGeary to train the seminarians for the Lamentations of the Tenebræ. The morning's paper on Holy Thursday had the following notice:

"The singing of Tenebræ commenced yesterday evening at five o'clock in the Cathedral, an exceedingly large congregation joining in the devotions. The music was strictly Gregorian, and it was generally conceded that the solemn chants by the seminarians exceeded in beauty the choral work of any previous Lenten service held in the Cathedral, or in Manila. Father Algué, S. J. preached a most impressive sermon."

I thought the eulogy was only newspaper talk, but when I met the Archbishop, he told me that he was amazed at the excellent manner in which his young seminarians had rendered the Lamentations. He said it had equalled anything he ever heard. The Canons of the Cathedral were equally delighted, and loud in their praises of the work of the young men, and of the director who had led them to such musical perfection. The Holy Thursday services in our Church were at half-past six A. M., and the Apostolic Delegate was present. The entire main altar had been prepared for the Sepulchre, a lofty porch or gallery, with about twenty steps leading up to the urn, having been erected in front of the main altar. The Mass was therefore celebrated on the side altar. In the procession that followed not only the clergy took part, but the men of the congregation carrying lighted candles preceded the Blessed Sacrament, while as the celebrant passed around the Church, the majority of the women formed in procession behind him. During the day, four promoters of the Apostleship of Prayer, two ladies and two gentlemen relieved one another every half hour.

Thursday and Friday are days of special devotion here, the churches are elaborately decorated, and all day long on Thursday a constant

stream of people passed from one church to another. The time occupied in passing from church to church is spent in saying the beads, or reciting other vocal prayers. It is very edifying to see a whole family, arrayed in holiday attire, in which sometimes three generations will be represented and to hear one of the family recite the "Our Father" or the "Hail Mary" of the beads and the others answer. Even in the churches the same family prayers are continued, and as a result an almost constant hum is heard during the day. Toward evening the crowds became very dense, occupying not only the sidewalks but even the street as they passed from one church to another. Formerly no carriages were used in the city from the time on Holy Thursday that the Body of our Lord was placed in the Sepulchre until the hour on Good Friday when It was removed. The Governor General was the only one allowed to ride during this time. The doctor, too, in case of an extreme or urgent call might use a carriage. Though a great deal of this old tradition still remains, yet the advent of the Americans has been breaking it down little by little. One of the older Fathers here believes the changes are due to the insurrectionary spirit that preceded the American occupation. On this Thursday I saw a number of carriages in front of the church.

Though Holy Thursday and Good Friday are not legal holidays, no work, or very little is done, on these two days. Even the Custom House suspends operations. Friday has special devotions of its own, though here modern influences are beginning to change the old traditions. Formerly black was the only color used, but now white or partly white dresses on a few women, and some few white suits on the men meet the eye. At half-past five in the evening a splendid procession in honor of the Holy Sepulchre passed from the Dominican Church through the principal streets of the walled city. The instruments of the Passion were carried in the procession, also statues of the Blessed Virgin and the Saints who had participated, while at the end of the procession was borne a magnificent "Sepulchre" with glass panels and heavy silver mountings. Behind this walked the Apostolic Delegate and Archbishop Harty, and their Secretaries. Easter Sunday at the Cathedral was very impressive, and a very large congregation attended among whom were many officers of the Army and Navy. Before Mass the Archbishop administered First Communion to six American

children and at its close confirmed about fifteen. The Mass was sung by Mgr. Petrelli, the Secretary of the Apostolic Delegate; Archbishop Agius preached the sermon. The music was rendered by a full orchestra, while the choir of male voices sang the Easter chants with great excellence.

On Thursday, April 27, at half-past seven in the evening I was called to the Military Hospital, to tend a patient who could not live till morning. When I entered the ward, only a dim light was burning, and the place where the sick man lay was pointed out to me. He was in great pain having been operated on for appendicitis while suffering at the same time from a severe attack of dysentery. It was too dark to see the face of the sufferer. I asked him from what part of the United States he had come. He answered "Baltimore." Then I asked him if he knew Woodstock, he said, "No, he had been only a little while in Baltimore, having come from St. Thomas' where he had been brought up by the Jesuits." How strange it was, that the poor fellow who had begun life among our Fathers in Maryland, should receive the last Sacraments, 11,000 miles away from one of the same province! I heard his confession and when I lighted the candle to give him Extreme Unction I was surprised to find that the dying man was a negro. I left him promising to call the next morning but before morning he had answered the call of God.

I think I have fulfilled my contract as foreign correspondent. I recommend myself very earnestly to your Holy Sacrifices and prayers.

Your humble brother in Christ,

JOHN J. THOMPKINS, S. J.

THE REFORM OF THE BASILIANS BY THE JESUITS OF GALICIA.

(*From the "Lettres de Gemert."*)

We send you a succinct account of the Reform of the Order of St. Basil as carried out by the Jesuits of the Province of Galicia.

On the 12th of May 1882 Leo XIII. published the Apostolic Constitution "Singulare præsidium" in which he confided to the Polish Jesuits the Reform of the Basilians of Galicia. On the 16th of June of the same year the old Basilians transferred into the hands of our Fathers their convent of Dobromil, which was to serve as the novitiate for the Reform—hence the present name the "Reform of Dobromil." The Apostolic Constitution—"Singulare Præsidium," obliged all who desired to enter the Order to make the noviceship at Dobromil. It could be made in no other house, and the vows pronounced elsewhere were, for this reason, invalid. The first Rector and Master of Novices was Father Szczepkowski, S. J., who held this post for twelve years. After him came Father Adalbert Baudiss, who remained in office for seven years. He was the last of Ours to prepare the young men for the life of the Order.

It was during this rectorate that I visited the monastery while I was on the pilgrimage of my noviceship. The convent, which is very old, is situated at the foot of a wooded hill, a half hour's journey from the village of Dobromil. An immense church serves for the ceremonies and the prayers of the choir, at which the whole community assists. The vaulted corridors are covered with old paintings representing the Saints and Popes of the Order. The day of my arrival the vespers of Corpus Christi were being chanted and I was deeply affected, as it was the first time I had witnessed such solemn and touching ceremonies.

At the beginning of the Reform the Provincial of Galicia was at the same time Provincial of the new Basilians. This, however, was changed and in 1897 they received a Provincial, who had charge of them alone. The entire Reform, not only for the inferiors but also the Superiors, was dependent not upon our Father General but immediately upon the Pope or rather the Propaganda. Every year our Fathers had to give the Propaganda an exact account of the whole situation spiritual and material. If a religious after taking the first vows

had to be dismissed, this could not be done except with permission from the Pope himself, this point having been expressly reserved by the aforesaid Constitution. In all their needs, as in all doubtful cases, our Fathers had to appeal to the Propaganda. To the Propaganda, too, the Basilians themselves had recourse to receive a special permission or to complain of Ours.

The Constitution "Singulare præsidium" states that the Holy See confided to the Society of Jesus Dobromil and the entire Order of the Basilians until His Holiness could find in the new Order men capable of governing the Reform. When Father Bapst, the last Jesuit Provincial, believed the Reform was ensured, he gradually withdrew Ours from their various duties which he entrusted in turn to the members of the new Order. He was himself replaced by the Basilian Father Filas, without however breaking off all connection with his former subjects for the Propaganda appointed him Visitor of the Reform.

A few words will be necessary to explain how the Reform was introduced.

An entirely new start had to be made. In 1882 there were forty professed Basilians and one novice, living dispersed by twos or threes in different houses. The Basilian Provincial gave Dobromil over to our Fathers, after he had sent the two religious who were stationed there to another monastery. Ours began at once to receive candidates, scholastics and coadjutors, and to train them. The method with some difference was in general that which obtains among us. The old Order was destined to die out, for want of permission to receive novices. Father Savinski, their Provincial, at the time, did not take up the Reform himself, because there was some fear that the old Basilians would refuse to obey and open another novitiate. Remaining an old Basilian, he remained also their legitimate and undoubted superior. He could make them pass from one monastery to another and thus hand over to the new Order the houses as they became empty. To this is due the fact that the unreformed Basilians, who to-day number only ten, have but three small monasteries. The one novice mentioned above entered the new Order.

The reformed Basilians have seventeen monasteries now. They are on the missions in North and Central America, especially in Canada and Brazil, where they have eight Fathers and two Brothers. Some have been raised to high dignities in the Church, as for instance the Metropolitan Mgr. Szeptycki. They devote them-

selves to the religious instruction of the faithful, give missions and retreats, propagate the great devotions of the church, direct pious confraternities and pay special attention to printing and diffusing good books,—all this for the Ruthenians and their Church. It is their heartfelt wish to work for the reunion of the oriental churches, but the Czar has forbidden them to enter Russia. In the Asiatic East they have not been able to labor owing to their small numbers, as they are only about 200 all told. However they have their plans laid for the future; in fact after a retreat made in our house at Starawies Mgr. Szeptycki asked information about Roumania adding that he had it in mind to make a personal visit to that country in order to see if he could not found there a small colony of Basilians, to propagate the idea of reunion with the Catholic Church, as Roumania is nearly altogether schismatic. There were no difficulties about the Reform forthcoming from the old, but there was some difficulty on the part of the new or reformed Basilians. The radical Russophile press as a matter of course did not let the opportunity slip to show their enmity. The two papers "Dito" and "Hatyczania" have been making violent attacks on the Jesuits from the very start; they have been incessantly publishing vile calumnies—and this is getting worse day by day. Since 1882 they have been giving out that the Jesuits forced the Holy See to commit to themselves the work of Reform; that it was not their intention to revivify the religious life among the Basilians, but to get hold of their property. Like accusations were made in the Ruthenian press—the name or manner of recital alone being changed. These keep on repeating that Ours are political intriguers whose only wish is to Polonize the Ruthenians. This went so far, that fair minded Ruthenians at last grew indignant and said "To day the Basilians are in high repute not only at home but abroad as well: and all they have and possess they owe to the Jesuits. So far from robbing them of a penny they have actually begged several thousand francs for them." Fr. Jackowski S. J. published a pamphlet in our defense but all without fruit. What could be done against lying, against episcopal accusations which were never made, but which were shamelessly quoted as if they had been. The Bishop in question threatened a legal process against the journal. But oh! the pity of it! the author was discovered and he was a reformed Basilian! The matter was sent to Rome and all are waiting for due chastisement to be meted out to the unfortunate man. The whole Order

was horrified at this crime and has made ample apologies to Ours.

Nor is public acknowledgment of their debt wanting. Father Filas, the present Provincial, has written a letter of thanks to our Fathers which he published in the newspaper "Rustan." It is full of noble thoughts. Here is a passage from it: "To the Fathers, the restorers of our Order—be all glory and honor! During twenty-two years under the yoke of the Reform the Society of Jesus has been in the service of our Order, whose Reform occupies without doubt a place among the greatest and most excellent work the Order of the Jesuits has accomplished for the glory of God, for the good of society and its own renown. The Reform has restored sixteen monasteries and others are in process of acquisition; it has given us magnificent temples in place of the old, small, and well nigh ruined ones; it has given life to a new Congregation in Ruthenia—the Order of Sister Servants; it has renewed and augmented the Order of the Basilian Sisters; it has improved the value of the once neglected properties of the monasteries; it has filled the libraries of our houses; it has formed religious who appreciate their end and their ideal; who love work and study and spread abroad the glory of the nation and of the Church and of Christ. Honor and glory to you then—our Fathers—the restorers of our Order! Your recompense is full, for you wait for it from God alone. From us you will receive nothing, for we are not in a condition to show you our gratitude otherwise than by words. For twenty-two years we have been eye-witnesses of your disinterested labors. Man's perversity has reproached you with grasping for our possessions—but we have seen for twenty-two years how by your influential efforts you have obtained for us ten thousand francs."

Rules properly so called were not written at first; but a kind of catechism was composed. At the present moment however, rules have been edited under the title: "The Summary of the Constitutions of the Ruthenian Congregation of St. Basil the Great, reformed according to the mind of Leo XIII., "*Singulare Præsidium.*" This is the work of P. Szczepkowski, S. J., and some other Fathers. Use was made of the catechism of St. Basil., "Institutiones Monachorum" and of the rules of the Society of Jesus. To the three vows of poverty, chastity and obedience are added a fourth, of perpetual fidelity to the Holy See, and a fifth, not to seek dignities.

FREDERICK KLIMKE.

MISSIONS FOR CHILDREN.

A Letter from Father Cornelius Shyne.

St. Louis University,
August 28, 1905.

Rev. and Dear Father,
P. C.

Here are a few notes which may answer the questions you have asked concerning our Doctrinal Retreats to children in small towns and country parishes. It is the exploitation of a very simple idea: namely, the explanation to the children of the main points of the Catechism, driven home by the Exercises of the First Week. That is all there is to tell. The matter is so very simple and obvious that I hardly hope to hold the interest of your readers. And yet the demand for this kind of work is so great and the supply so inadequate, that I feel constrained not to neglect a means, so useful as the Letters, of calling attention to it.

One year in Chicago taught me more about the Catholicity of small towns and country parishes than the sixteen years I had lived in the country. To be told by a street-car conductor that there were hundreds of country boys who came to Chicago and lost, or did not practise, their religion, and to be assured by other men in that city that these boys joined all the condemned societies to secure a position, while some of them went to the Sacraments now and then, because they belonged to some Catholic society, was enough to make any one interested in immortal souls verify the statements and do what he could to help the boys, before they left their fathers' farms for the big cities, where the world, the flesh, and the bottle are beckoning them to sin at every turn. If the wide diffusion of the comforts of life and an almost universal spirit of competition make men, who once knew and loved God, lose sight of His claims on them, it is no wonder that the ill-instructed country-boy is lost to the Church, when he begins the struggle to earn a living in a big city. He is not prepared for what he sees and hears, and too often he drifts downwards.

And even many who never leave the country lose their faith there. In this very archdiocese there are whole sections once Catholic, or nearly so, now pagan, or Protestant. It was the brother of the Speaker of the House in this State of Missouri, who told me that people of his county, himself among them, could not be said to have lost their faith, for they were never told they had any. This man, a prominent lawyer, attended a Mission five years ago, and, after it was over, he said to me: "If these Mission instructions had been given to the boys of our county when I was a lad, we should not be as godless as we are to-day."

Closer acquaintance with the neglected country parishes where old men name family after family who, for the lack of instruction, lost their faith and became its bitterest opponents, prompted me to give Missions alone in these forsaken corners, when the choice offered. Before doing so, however, I had more than one opportunity of learning that children in towns where there could be, but is not, a Catholic school, are often even worse off than those of the country. Perhaps a few examples—good samples of what I have been seeing for five years—may suggest to others, who live in big cities, the advisability of going thirty or forty miles into the country to see how the leakage is constantly going on in the American Church.

The town is an hour's ride from one of the most Catholic cities of the West. There is a good church and a fine parochial residence, but no school. I am telling how things were five years ago, when I went there to give a Mission to the old people, and of course to give an instruction to the children at three o'clock on Sunday, Monday, and Tuesday, when their confessions were heard. There were two of us at this work, and we gave the children the End of Man, Sin, and a meditation on Hell to prepare them for a good confession. When the time came for confession, many of the grown-up children prepared themselves for that Sacrament by getting as close to the confessional as possible, so as to hear what the one inside had to confess, and then whisper it along the line. Many more ran away, and very few knew their prayers. The Act of Contrition was not known by one in ten. The children had no faith. They all lived in town,—and a bigoted one it then was—and these children of Catholic parents had that knowing look and vulgar stare so characteristic of non-Catholic children of backwoods towns.

God rest Father Conway's soul! He wrote well about the rights of our little ones and our need of Catholic schools, if we are to have Catholics; but the best argument for a Catholic school Father Conway never wrote; neither did anybody else. It cannot be written, but it can be felt, as I felt it on this occasion. It was at the end of this mission that I resolved to do something for such children, and I thought then, and am sure of it now, that the Catechism, set in the Exercises of the First Week, could produce the desired effect. Get the children, and you shall reach their parents' hearts. There is a Catholic school in that parish now, and the uncomprehending, alien light is gone from the children's eyes.

Another little experience may not be out of place here, since I am persuaded that it will illustrate conditions more or less universal. For I have in my possession a letter from a very intelligent person, who spent two months' vacation in some rural sections of the East, and found there the greatest spiritual poverty with no prospect of immediate relief. The harvest is ripe in the East as well as in the West, but the best reapers are in the cities, and many of them fancy that nothing ripens elsewhere. The place I wish to speak of is not forty miles from the city, where four hundred priests reside, and where missionaries of seven or eight religious orders have their headquarters. In this place Mass was said a few times a year, for the pastor had a fair-sized parish and one or two other "Out Missions" to attend. I arrived here two weeks before Christmas, when the weather was so inclement that it gave the people an opportunity to do something for their souls. I was told that nearly all the parishioners were aged couples, and that it would not be worth while to get the eight or ten children, who might gather together, if the weather was favorable. The pastor, who lived about fifteen miles away, had promised to have all things ready for me on my arrival, and that he would say the nine o'clock Mass during the week. When I arrived, there was nothing ready, not even a bed, or a meal,—and I said the nine o'clock Mass the whole week. When I got there, the snow on the ground was two feet deep; then came a thaw for a day, followed by zero weather, and the land around about the church looked like a frozen lake. Two stoves were supposed to heat the church, but during this winter I doubt if four of the same kind could have done it. We had a few people at Mass on Sunday, four children for their mission, and about three hundred and

fifty people that night to listen to a sermon on the end of man. That evening a man of seventy-seven, and his daughter, who seemed still older, took me to their shanty. At six in the morning, I walked about half a mile to the church, and cleaned out the stoves; but I looked in vain for kindling wood. The coal-bin was back of the last pew, but it was empty. The woodshed was beneath the staircase, which led to the choir-loft, but there was not a chip, nor a splinter in it. I returned to the shanty, and, while warming myself, thought a good deal about Peter, who stood at the fire-place of Caiphas, doubting whether he should desert his Lord and Master, or stand by Him. The father and daughter prepared to accompany me to the church. She brought an apron full of kindling wood; the old man, an armful of sticks and a shovel, while I carried a bucket of coal and an ax. While the lady was starting the stoves, the old gentleman and myself went feeling through the snow for a log of wood. We dug up a few soaked rails, halved them, and threw them into the stoves. It was now nearly nine o'clock; the people were coming in bobs, (wagon-beds on runners), and I prepared for Mass; but, before I had reached the Canon, the church was full of smoke.

Instead of speaking of the necessity of prayer, I spoke of the urgent necessity of immediate action, and assured the people in the fog, that I could neither be frozen out, nor smoked out. I then called all the men together, and divided them into four bands, whose duty it was to put up a scaffolding, and clean out the chimneys, go six miles away for a load of wood, five miles for coal, and remove the snow and ice that obstructed the way to the church. The women were put to clean lamps, and go off to the neighbors and borrow as many as they could. By this time the Mission was well advertised, and, though the three wealthiest families refused to house the missioner on Sunday, they would all be glad to take him in now; for a thaw had set in inside as well as outside. He thanked them for this belated thoughtfulness, and stayed in the shanty.

On Monday, I had eight children, to whom I gave four instructions. I was trying my scheme all alone. On the next day, each one brought two others, and, by Thursday, I had fifty-nine, not counting the young men and girls, ranging in age from twenty to thirty, who had never made their First Communion. On Saturday, after Mass, I went to Chicago, and told a Catholic Bookseller

that I wanted fifty-nine prayer-books, beads, scapulars, crosses and medals for little ones in the woods. I got nothing. I went to the Feeley Co. and got more than I wanted for nothing, and was back to the church in time to hear the confessions of the children. I continued the work until late that night. On Sunday, the children's mission was to close at 9 A. M., just one hour before the Mass which I was to celebrate. All the children were present, and so were the parents. I told them how I procured the objects of devotion, and, when the fifty-nine children had been arranged in two files outside of the railing, and every pew in the church had been taken by the grown people including many non-Catholics, I began to explain the use of each object and gave one to each child. By this time the babies had slipped from their mother's laps and toddled up to the sanctuary. I opened the gate to let them in one by one. Each had to get something, and then went tumbling back to mamma. I doubt if there was a dry eye in the church. People wondered where the children came from, and said they never knew there was one-third of the number in the parish. The sight of so many little ones gathered before the altar that Sunday morning inspired the congregation to ask for a priest. They have one now, who says Mass for them on Sundays, and instructs their children. There is a crumb of comfort in all this. Are there not in the East, as well as in the South and West, other places almost at the missionary's door, where the eight or ten children might turn out to be fifty or a hundred, if those who stand looking up to heaven would go out into the byways and the highways and call them together?

This case may be slightly out of the ordinary, but it was just exaggerated enough to emphasize in my eyes a very large, and seemingly hidden rift in the dyke. There is another class of children who have appealed to me, and to whom I have given the same exercises. This is the class who know their catechism by heart, but do not feel it. Here is a fact. Out of two hundred children, seventy had missed Mass on the very Sunday on which we were opening a Mission. They knew it was a mortal sin to miss Mass, and told me where one is doomed to go who dies in that state. They had not felt what have been called "those rare moments of experience when we feel the truth of a commonplace, which is as different from what we call knowing it, as the vision of waters upon the earth is different from the delicious

vision of water which cannot be had to cool the burning tongue."

How can I make two hundred children feel what they know? That was the question I put to myself, and the answer came: Set their knowledge, or their catechism, in the exercises of the First Week. I did it. I returned a year later. and I wish I could tell you what I learned. Believe me, when I assure you that none of that juvenile congregation had missed Mass for a year, and I have strong reasons for suspecting that sanctifying grace was not once interrupted in the souls of any one of them.

Still another class of children, for whom these Doctrinal Retreats do untold good, is found where the parochial school, owing to the ignorance and worldliness of parents, is a partial failure. To such a place Father Van der Eerden—God rest his soul!—and myself were invited to give a two weeks' mission. The pastor told me four months before the mission opened that he hoped something could be done during the mission to fill his half-vacant class-rooms. I advised him that, since this is a land of obedient parents, if he wished to induce them to do their duty, he should first influence the children. I went further, and suggested that, instead of waiting for the mission, which was to take place in November, he should have a triduum for all his children two weeks before the opening of the schools, and, at the closing on Sunday, talk at the four Masses to the people on their duty towards their children. He was contemplating the same scheme himself, for he did not think much of the mission given to children during the Exercises for grown people. It seemed to him that at that time the little sinners were crowded off the stage to make room for the big ones. Later he applied to the President of the St. Louis University for a man to give the triduum to the children, and the matter was turned over to me. Here was another chance of driving the catechism home through the Exercises. When schools opened, the children could not be accommodated; the hitherto empty benches were all occupied; two new teachers were procured, and an extra class-room prepared. Since then, a triduum has been given every year, and the pastor declares that the work shall go on annually, while he lives. The parents, too, will not let him forget it.

I doubt, however, if the good fruit of these retreats would have led me to put the matter before Superiors, had I not been convinced that our method of giving the

children's mission during the mission to grown people was seldom satisfactory. The instructions are too few, and the time too short. Besides, the children living in small towns and country places cannot be brought together at that time; at least, I failed to attract them except during the vacation months. Yet these were the children most in need of instruction.

When could these little ones be gathered, was a question I had answered to my own satisfaction; for I had tried now and then for four years to get the children during vacation, and I had succeeded. But we may be certain of many things, and yet not have arguments strong enough to convey that certainty to others. Fortunately, however, when, last May, I put the facts and figures before our Rev. Father Provincial, he immediately selected for the vacation work Fathers Lawrence Kenny, Edward P. Sullivan, David M. Johnson, and Arthur Versavel. Later on, when we were unable to accept the applications, Fathers Thomas Wallace and John Riley entered the field.

After having considered together the manner of introducing the catechism into the Exercises, three of us began the work at the old St. Louis Cathedral, which is near the levee and hidden away among the warehouses, cheap lodging-houses, and low saloons. Not over one hundred children attended, but it was a good place to begin. The Archbishop, the daily papers, and the Catholic press noticed the work, and the priests of the city and diocese began to enquire into its nature, scope and advantages, while it gave us the chance of giving the Exercises together, before leaving for the country districts. We then, for six weeks, took fifteen parishes. Many of them were in the same region, including every church in one neglected county. This had its advantages; it kept us together, saved traveling expenses, and enabled us, by concentration, to give a Catholic tone to the locality. Nearly all of these parishes asked us to return next year, and the alms of the poor pastors best showed their appreciation of our work.

In a few places, the children, wishing to observe the Fifth Precept of the Church, made their own plans, and presented us with more than traveling expenses. The pastors said that the catechism, so practically explained, ought to be encouraged. I may add, however, that we began the work, and, with God's help, shall continue it regardless of remuneration.

It is next to impossible to present more than a bare

outline of the method pursued during the triduum. As one pastor expressed it, we were all different, yet all the same. There is nothing new in this for our people.

The children were on the ground for the half-past eight o'clock Mass, and remained until half-past three o'clock, during which interval they were carried through five or six meditations, or instructions. The first exercise took place immediately after Mass, and it was one that set the little ones thinking and talking and asking countless questions.

"How many in this church, if all died now, would appear before God with a title to Heaven?"

Then came the explanation of a 'title'; their fathers' title to houses and lands; and how these titles were kept in safes, and how men were employed by Title Insurance companies to examine titles, and report if they were bad. From this we passed to the manner in which God generally gives a title: the baby is brought to the baptismal font, and here follows a description of the ceremony of baptizing; and then the infusion of sanctifying grace with the three precious jewels, Faith, Hope, and Charity. A word about these three virtues and how the title may be lost leads the little ones to enquire if they have lost their title to Heaven. This instruction sobers children. The End of Man and the End of Creatures come next, and the children are made to see that nothing in the whole world can impart the rest and peace and happiness for which they are craving. Since nothing in the whole world can give perfect happiness, we turn to God, and find out that He has shown people, both young and old, that there is just one way of securing perfect happiness; that is, by believing things, doing certain things, using certain helps. Here follow a series of questions: What things are to be believed? Why? What things must be done? What helps must be used? The children learn that the Creed tells us what to believe; that the Commandments tell us what to do; and that prayer and the Sacraments are the great helps. Three instructions on the Creed are then given. Article after Article is taken up, and many sins against faith pointed out.

There are many ways of doing this interestingly. One will take a boy on his way to school. The tall gentleman meets the youngster, and asks him what he is studying. The lad shows him his books; the catechism attracts the tall man's attention; he opens the book, and questions the boy on the articles of the Creed. They will all listen to the little fellow, when they would

pay no heed to the orator, the philosopher, or the theologian. I listened to all the four men, engaged in this work of carrying the children through the articles of Faith, and no two of them conducted their talks in the same fashion. This is how I heard one of the Fathers explain "I believe in the Holy Catholic Church." After having shown the children that Christ founded a Church, which could not change, and had to last until the end of time, he asked the children when Christ founded His Church. No answer came.

"When was Christ born?"

"On Christmas Day."

"How many years since the first Christmas?"

No reply.

"Why do you write 1905?"

"Because our Lord was born about 1905 years ago."

"Now, when did He found His Church? Did He found it on the day He was born?"

"No!"

"When, then?"

"Thirty-three years after."

"Take thirty-three from nineteen hundred and five."

"1872."

"How long ago is it since Christ founded His Church?"

"Eighteen hundred and seventy-two years ago."

"Suppose a man were to start a new religion in this town to-morrow, would that be the Church of Christ?"

"No, no!"

"Why not?"

"Because he is not God, and he is 1872 years too late."

"Suppose he founded it one hundred years ago, would it be the Church of Christ?"

"No!"

"Why not?"

"Because he is 1772 years too late."

"Suppose a man started a new religion four hundred ago, would that be the Church of Christ?"

"No!"

"Why not?"

"Because he is 1472 years too late, and, besides, it would not be God's Church, but a man's."

"How many non-Catholic churches in this town?"

"Twelve."

"Well, not one of them existed anywhere four hundred years ago."

Here the speaker ended with a warning to the young ones to keep away from false churches. Some questions are put to the children before they leave for recess, and during that time they strive to get the answer. After the Creed has been well explained, we pass to a meditation on the sin of the Angels, of our First Parents, the sin of a boy, or a girl who deliberately misses Mass on Sunday, and dies that instant. The practical conclusion from the sin of the Angels is to avoid sins of thought; from the sin of our First Parents, to avoid overt acts, such as disobedience to parents and sins against the Sixth and Seventh Commandments and the Precepts of the Church. The Commandments are taken up one by one, and the Second, Third, Sixth, and Seventh are emphasized.

We give two meditations on hell; one with the proofs from Scripture, insisting upon the fact that what God says, is so, no matter what any man may say to the contrary; the second, an application of the senses, wherein much of the Creed is repeated. Who are in hell? First, those who did not believe; their regrets for not having learned well what they should have believed, or for sinning against Faith are heard from the midst of the flames. Each one in hell tells how he is there, and here sins against the Fourth and Sixth Commandments are insisted on.

The next step is a consideration on the helps—prayer and the Sacraments. What God does for the baby from the moment it is brought to the baptismal font up to the instant of its death, is put before the children. What each Sacrament does for every soul, and how each should be prepared for and received, is explained briefly; so that when the meditation on Death comes, the little ones see that it is the prayers of the past and the Sacraments worthily received, and the Masses heard that are the real helps and consolation in the hour of dying. The death of the boy who abuses the Sacraments and the death of the one who receives them properly are contrasted, and once again the helps are seen in their true light.

Again, in the General Judgment, we make a review of what has to be believed, what has to be done, and what use has been made of these helps which God has given. Two meditations on the life of our Lord and His Blessed Mother, and practical applications to the life of the child bring the series of instructions and meditations to a close. Those who have always lived in the atmosphere of God's presence would scarcely credit a description of

the absorbing and touching interest which the simple account of Christ's life has for starving young souls in country places.

During the three days, the children are on the grounds for seven hours. Outside of the time of meditation they are taught how to use their prayer-books; how to say the rosary; how to behave in church; the meaning of the red lamp before the Tabernacle. The Way of the Cross is made, and the history and significance of each station are unfolded. The children are urged to make the Way of the Cross daily, and to try to recall all the stations, when at home. Those who have never gone to Confession are shown where they must kneel in the confessional, and where the priest is; then the altar and the meaning of the things used thereon are spoken of; so that, when Saturday morning comes, all the children are ready to hear a very solemn explanation of the Mass, while one of the Fathers is offering the Sacrifice. This is all done in a whisper, and is the most impressive exercise in the whole course. When the children are told on Friday that it will take place on Saturday morning, the church is apt to be packed with grown people whose attention and reverence are as remarkable as the children's.

On Sunday afternoon, the Retreat ends with an exhortation, the papal blessing, and Benediction of the Blessed Sacrament. Before the priest gives Benediction, he shows the ostensorium to the children, and describes what is about to take place. It is surprising how many grown people attend Benediction and are ignorant of the ceremony.

The parents are the first to observe the effects of the Exercises on their children and are sure to mention to the pastor all they note. Many little things done by the children after the triduum have come to my notice. A farmer told me that one evening his son rode into the yard, and, as he was about to dismount, his shoe was caught in the stirrup. The horse moved and dragged him a few paces before the foot was freed. The boy stood up, looked at the horse trotting to the stable-door, and said loud enough to be heard by his father, "If this happened to me before the retreat, I'd have got mad and cursed." This lad's father informed the pastor that he was willing to defray all expenses connected with next year's Retreat, so as to forestall any difficulties that may arise about our return.

The obedience of the children and the efforts made by

the very little ones to imitate the Divine Child, whose story they heard for the first time during the triduum, make salutary impressions on the older members of the family, and arouse many of them to a sense of their duty and responsibility. The little ones become real missionaries, and bring back many of the negligent members to Mass and the Sacraments. From one of the places where we gave the Retreat this vacation, the pastor writes about a man who was over twenty-five years away from the Sacraments. He came to confession the Sunday after we had left, and, after Communion, called on the priest, and said: "The best sermon I ever heard was delivered to me last week by my five-year old granddaughter.

'Grandpa,' she said, 'you have no title to Heaven, and, if you die, you should go to hell, and I couldn't see you any more.'

'Why,' I asked her, 'why have I no title?"

She answered: 'You lost it, for you are seventy, and you don't go to Mass, and you never go to Easter. But, grandpa, you can get it back. I know how. You tell God you are sorry, and then you must go under the green curtain in the corner of the church, and kneel down, and tell the priest, and when you die, I can meet you in Heaven.'"

I gave a mission at this church the year before, but failed to do what this little child did.

The children, too, take more interest in the study of catechism, so as to be able to answer the missionary next year, while the lay catechists, who are generally present, learn much about doctrine and the method of imparting it to little minds. The priests assure me that Mass is never missed by the children who go through the Exercises. One of the Fathers, who chanced to give the triduum where I was alone last vacation, told me that he asked some of the children if they had missed Mass during the year, and the answer they made was: "Oh, Father, you know I made the Retreat last year." The boys and girls promise to go to monthly Communion, and those over ten give their word that they will go to confession every month. Sodalities are organized where we see they are apt to be taken care of.

Pastor and people often say they do not know where the children come from, and the children themselves are not a little surprised to see so many Catholic boys and girls together. The foregathering of so many Catholic children, who belong to the same parish, and who never

before met in such numbers, helps the young people to realize that Catholicity is not a thing to be ashamed of. Many of them see for the first time one hundred, or two hundred of their own creed, whereas they were accustomed to behold but ten or fifteen Catholics among their companions at the district school. After the Retreat, the priest soon observes, when he meets the boys on his way to the post-office, that their shamefaced manner is gone, and that, instead of looking the other way, as he passes, they are now proud to salute him.

At the closing of the Retreat, when the pastor agreed and circumstances favored, we have put in a plea for a Catholic school, and were successful in a few places. Then, too, a word of warning is given to the boys and girls against the temptations and dangers of city life, and against the folly of giving up the healthful and independent life of a farmer to become the slave of a trust, a walking delegate, or a political boss. This pleases the old people, who will tell you with tears in their eyes how the boys have sold out the "old place," and gone to to the big towns to work for others.

Let me now answer a question which has been asked by many, among them Archbishop Messmer of Milwaukee, in one county of whose diocese we gave seven retreats this summer: Is it not easier to get the children together during the year, than during vacation? It is easier to get the children who attend parochial schools, and the time for their retreat is during the school year, but the contrary must be affirmed of children living four or five miles from the church, and attending three or four district schools. The parents of many of these children think they can learn more during an afternoon in schools than during one half hour of a children's mission. The horses which should convey them to church, are ploughing, or harrowing, or hauling into barns, and cannot be spared to go several miles with a few little sinners for one instruction, especially since these horses must go over the same road with the big sinners once or twice daily for a whole week. In the three places where I gave missions last year, and where I did all in my power to get the children at three o'clock on Sunday, Monday, and Tuesday, two of the Fathers gave the retreats in August, a very busy time for the country children. Where I had 38 children, they had one hundred and thirty. At another place, where I had seventy-four, they had 240; at a third place I had 83; they had 322.

We need not be surprised that these country children

attend so well during their busiest season; for ours is an age of specialization, and, with all its defects, it has its hints for us who are pledged to save immortal souls. Specialize in favor of any class, and you immediately arrest the attention of that class, and direct the attention of all towards it. Specialize in favor of the children, and they are drawn to you, while their fathers, and mothers, and grandmothers, and big brothers and sisters are on the alert and make any sacrifices for the sake of advancing the little ones, and helping them to lift up their lives.

I recommend the progress and success of this work which shall, I hope, save many from being a prey to unbelief, to the Masses and prayers of all who read the WOODSTOCK LETTERS.

Your servant in Christ,
CORNELIUS SHYNE, S. J.

A LETTER OF SAINT STANISLAUS

From the NASZE WIADOMOSCI (Letters of the Province of Galicia.) no. 4 pp. 327.

Litteræ S. Stanislai Kotska ex itinere dum Romam peregrinaretur Viennam ad Ernestum condevotulum et suum in scholis condiscipulum.[1]

Perillustris Magnce Dne!

Plurima sit a me salus Perillustriss. M. Dnationis suæ: Ego jam beneficio DEI Optimi et orationibus M. Dnationis intercedentibus sanus medium iter confeci. JESUS meus et Virgo MATER mea plures cruces mihi socias in via dederunt: In proxima via Viennæ assecuti me fuerant duo Aulici mei, quibus ego cognitis ad proximam me sylvam recepi et sic eorum impetum elusi. Superatis multis montibus et sylvis circa meridiem, dum pane reficio fessas vires ad limpidissimum fontem, ecce sonitus equi: assurgo, equitantem circumspicio et ecce Paulus Frater effusis habenis versus me properat, equus spumat, vultusque Fratris sole ardentior. Hic ego in quanto fueram terrore quid petas mi Erneste; cumque mihi mens fugæ ejus impetu ereptus (*sic!*) esset, steti resumpto animo et prior ad equitem accedens eleemo-

(1) Exemplum hujus epistolæ, manu alicujus e Nostris circa a. 1730 transcriptum, invenitur in codice (num. 1010), qui asservatur in Academia litterarum Cracoviensi. Inde eam deprompsimus.

synam supplex Peregrinus rogo. Inquirit ille Fratrem, describit habitum, corporis staturam, vultum aut mihi simillimum fuisse. Respondi prima luce hac abiisse; ipse nihil moratus, coacto calcaribus equo, mihique nummo dejecto, viam acceleravit. SSmæ Virgini MARIÆ Matri meæ gratiis solutis, ut insequentem vitarem ad proximum me specum recepi in quo tantisper commoratus repetii iter. Accipe aliud malum et quibus me crucibus JESUS meus donat vel hinc disce et lauda eum mecum. In urbibus et pagis pecunia conciliavit Frater Vigiles ad portas ut fratrem profugum notarent, examinarent, interciperent, sufficienti descriptione ejus omnibus data. His cum angor ecce: Vir ex Ordine Scttis JESU Vienna Dilingam curru ex Majorum suorum nutu pergit. Ab hoc cognitus explico causam viæ, mutati habitus, Fratris insequentis obices quos intellexi in portis oppidorum enarro, quare ab eo assumptus in currum 1-mas et 2- das excubias elusi, Dilingamque ipsam me vexisset nisi animus meus nesciri et pati pro IESU meo cupiens in via contradixisset, tandem superatis tot malis Dilingam perveni ubi a PP. Societatis JESU amantissime susceptus ibidemque R-o P. Provinciali præsentatus spem desideratam admissionis obtinui. Interim jussu ejusdem Convictoribus ab obsequiis culinae sum ad purgandorum cubiculorum. Mi Erneste si scires quantis animi gaudiis gestio? Inter cacabos et scoppas cælum mihi est. Rogo Te ut ubi præsentem Epistolam acceperis ora ut me pluribus crucibus et afflictionibus JESUS meus dignetur amare et inter SS. suos servos me peccatorem servulum habere. Et Tu mi Erneste sis constans in Tua sancta vocatione. Ego ad limina Apostolorum non obliviscar Tui, si uti spero sanum me et incolumem Divina bonitas eo perduxerit.

Perillustris M. Dnationis amicus et servus in Christo.

Dilingæ 20 *Stanislaus Kostka.*
1568 (*sic*).[1]

P. S. Nuper festinantius accinctus ad viam descenderam ad aram nostram sanctae Barbarae valedicturus ei brevibus precibus. Ciliciolum et disciplinam quam domo mecum extuleram, manibusque prensabam, reposui ad dexteram partem arae, in angulo et oblitus sum. Mi Erneste saluta a me cubicularium illum meum qui arcanorum nostrorum conscius est jube ut inquirat, utatur eis et pro me oret.

(1) Locus hic in autographo videtur fuisse difficilior lectu, hinc verisimile est librarium per errorem posuisse annum 1568 pro anno 1567.

BOOKS OF INTEREST TO OURS.

The Mystic Treasures of the Holy Mass. By Rev. Charles Coppens, S. J., St. Louis, B. Herder, pp. 122, price 50 cents. This as an exquisite little treatise on the Mass which can hardly fail to do much good. To say that Father Coppens is the author is to say that it is exact in its theology and well written. The opening chapter entitled "The One Great Sacrifice" explains, as far as can be explained—for it must be a mystery—how the Mass is truly the sacrifice of His sacred Body and Blood, and not a mere commemoration of the Sacrifice of Calvary. Chapters follow explaining the several parts of the Mass, "The Guest of our Tabernacles," "The House of God and the Gate of Heaven," and finally "The Holy Mass and the Whole World." The book is elegantly gotten up in white and gold.

Das katholische Kirchenjahr by Father M. Meschler, 2nd edition. Herder, 1905, 2 vols. pp. 380 and 459. Price $2.75.

This new work of Father Meschler on the festivals of the ecclesiastical year is designed to supplement his valued meditations on the life of Christ. Only those mysteries of our Lord and His Blessed Mother are treated, that were not mentioned in the previous volumes. On the other hand we are furnished with ample material for meditation or spiritual reading on the chief Saints of each month and on such festivals as the Immaculate Conception, the Holy Name of Jesus, the Espousals of our Lady and St. Joseph, Blessed Virgin Help of Christians, Pentecost, Trinity, Corpus Christi, Sacred Heart, Precious Blood, our Lady of Mt. Carmel, Assumption, Most Pure Heart of Mary, the Nativity and Name of the Blessed Virgin, the Elevation of the Cross, the Seven Dolors, the Rosary, Maternity and Purity of our Lady, All Saints, All Souls, Patronage and Presentation of the Blessed Virgin. From this incomplete list it will be seen that those who read German have here great resources, enabling them to vary the daily meditation by study of our Lady and the Saints on their feast-days and suggesting fruitful topics for the panegyrics they may have to preach during the year. Those who are acquainted with Father Meschler's other writings need only be told that his latest work is characterized by the same freshness of thought and charm of illustration, that have made him so popular.

Lives of the English Martyrs. By Dom Bede Camm, O. S. B. Vol. II.—This second and portly volume of *Lives of the English Martyrs* declared Blessed by the Pope Leo XIII., in the years 1886 and 1895—originally written by

Fathers of the Oratory, of the secular clergy and of the Society of Jesus, and now completed and edited by Dom Bede Camm, O. S. B.—is fully worthy to mark the centenary of the institution of the Quarterly Series, and inaugurate the issue of a fresh set of volumes which might be styled "The first hundred years and after." The present volume of Lives comprises those of martyrs who suffered under Queen Elizabeth, and it is headed by an ample Introduction by Father Pollen, divided into short sections explanatory of different questions arising from the nature of the accusations laid against them and the manner in which their trials were conducted. The Lives here recorded are of exceptional interest, and are supplied with copious footness, lists of authorities quoted, and a carefully-prepared Index of names and subjects.—*Letters and Notices.*

Handbook of Homeric Study. By HENRY BROWNE, S. J., M.A., New College, Oxford; Fellow of the Royal University of Ireland; Professor of Greek at University College, Dublin. With twenty-two Plates. London; Longmans, Green, and Co., 1905. Crown 8vo. 6s. net.—We cordially welcome the *Handbook of Homeric Study*, lately published by Father Henry Browne, of the Irish Province. This, if we mistake not, is the first serious work dealing with classical studies written by one of Ours in English; we trust that many others will follow it equal in merit. It has met with considerable success at Oxford, where, indeed, the greater part of the book was written, and where a work of the kind was much needed by candidates for Classical Moderations or Greats. Some of the leading tutors have themselves felt this want, and have strongly recommended Father Browne's volume, while it has been well received in Ireland. From the members of the Society it should obtain warm support, any of our houses in which classical studies are pursued ought to possess a copy of it, and might with advantage select it as a good prize for boys. The press notices have, on the whole, been highly satisfactory. For ourselves, suffice it to say that this Handbook deals with every aspect of the Homeric question, linguistic, geographical, and commercial, archæological, etc. On all these points it is in every respect a prudent and trustworthy guide.—*Ibid.*

Messrs. Longmans, Green and Co., Paternoster Row, London, are publishing the *Mariale Novum*, being a Series of Sonnets on the Titles of our Lady's Litany. By Members of the Society of Jesus.—This will form a very attractive gift-book, and will, we hope, still further spread devotion to the Blessed Virgin. Its cost will be 3s. 6d. net; with the addition of 4d. for postage. For copies application should be made to Mr. John Griffin, Manresa Press, Roehampton, S. W.—*Ibid.*

The new edition, already announced, of FATHER CHANDLERY'S *Pilgrim-Walks in Rome*, is now nearly ready for publication, and will appear within a few weeks. Although smaller and more portable in form, it will contain a great deal of fresh matter of considerable historical interest and value, proving incontestably the closest possible union between Rome and the early British Church, as well as the devoted and self-sacrificing loyalty of our ancient Kings, Bishops, and statesmen to the Holy See, to its holy places, shrines, and relics. Though reduced in size of page the book will be amply supplied with illustrations, notes, and references, together with quotations from modern writers and travellers.—*Ibid.*

The Second Volume of *Father Astrain's* "*Historia de la Compañia de Jesús* en la Asistencia de Hispaña" has just appeared. It comprises the time of the Generalship of Lainez and Borgia, 1556 to 1572. All that we said in praise of the first volume can be applied to this. It is invaluable for the historian and of great interest to any son of the Society, as it gives many unpublished documents and collects many more scattered here and there in different works. The true character of many of our distinguished Fathers appears here in a new light. It should be in library of all our colleges and larger residences.

A new edition, the 17th, of SABETTI-BARRETT *Theologia Moralis* is now in press. Father Barrett has made a number of additions to this new edition and brought it up to date in accordance with the most recent decisions of the Congregations.

ACKNOWLEDGMENTS.—From Father Suau, "L'Espagne, Terre d'Epopée"; "St. Francois de Borgia."

From Father Watrigant, "Maria Antonia de la Paz, un Apôtre des Exercises Spirituels"; "Les Exercises Spirituels de Saint Ignace"—extracts from the "Messager."

From Father Charles Coppens, "The Mystic Treasures of the Holy Mass."

Besides our usual exchanges we have received: "Catholic Opinion of Jamaica"; "Cartas Edificantes de la Asistencia de España"; "Catholic Standard of British Guiana"; "Boletin Mensual de Observatorio de Granada"; "Observaciones Magneticas y Meteorologicas del Colegio de Belén en la Habana," 1882, 1904.

QUERY.

LXVII.—*St. Ignatius, Blessed Edmund Campion, and Father Fulton.*

The present link between these three is that certain words are attributed to each, about which I want information.

There is a saying of St. Ignatius which I have been in the habit of giving in some such terms as these: "In all your undertakings pray to God as if all depended on His help, but at the same time work as if all depended on your own exertions." I considered it to be an exhortation to use all human diligence while placing all our confidence in the divine assistance—somewhat like Cromwell's "Put your trust in God, but keep your powder dry." The saying, however, is given quite differently. Thus in the excellent little book by Father Hevenesi, "Sancti Ignatii Sententiæ et Effata per singulos anni dies distributa," it is thus quoted from Nolarci for the 2nd of January: "Hæc prima sit agendorum regula: sic Deo fide quasi rerum successus omnis a te, nihil a Deo penderet; ita tamen iis operam omnem admove quasi tu nihil, Deus omnia solus sit facturus." One would think that some of these clauses ought to change places; but perhaps the required meaning can be got out of it as it stands.

I have often used the following as a saying of Blessed Edmund Campion: "In studio labor, in labore methodus, in methodo constantia." Is it his? Where does it occur?

A Dublin weekly newspaper, *The Irish Catholic*, gave the following lines on March 18, 1905, under the title, "Last Words of Father Fulton S. J." Can any of your readers give me information about them?

Question not but live and labour
Till the goal is won;
Helping every feeble neighbour,
Seeking help from none.
Life is mostly froth and bubble,
Two things stand in stone:
Kindness in another's trouble,
Courage in your own.

MATTHEW RUSSELL, S. J.

LIST OF OUR DEAD IN NORTH AMERICA

From June 1, to October 1, 1905.

	Age	Time		Place
Fr. Peter Hamel	73	June	6	Montreal, Can.
Br. Michael Rogers	70	July	20	Fordham, N. Y,
Fr. James Conway	58	Aug.	12	New York, N. Y.
Fr. Louis E. Green	39	Sep.	10	New Orleans, La.
Fr. Frederick J. Holland	74	Sep.	18	Boston, N. Y.
Br. Henry Adams	43	Sep.	18	Idaho
Fr. P, J. Mulconry	53	Sep.	22	Chicago

Requiescant in Pace.

VARIA.

ST. ANDREW-ON-HUDSON. *Dedication of the Sacred Heart Shrine.*—On Friday, June 30th, the feast of the Sacred Heart, a brief but impressive ceremony in the dedication of the new shrine in honor of the Sacred Heart took place at St. Andrew-on-Hudson. For some weeks the work of preparation for this pious work had been in progress, and its completion was witnessed with joy and devotion by all who participated in the exercises. The shrine is erected on a graceful mound facing the main entrance to the grounds, and may be seen even from the roadside. The statue, which is the gift of Rev. D. W. Hearn Rector of St. Francis Xavier's College, is life-size, and is of pure white Carrara marble. It is mounted on a large granite pedestal, and surrounded by stately elms and firs. Besides enhancing the growing beauty of the grounds, it is well calculated to inspire devotion into all who pass it by. The dedication ceremonies were simple. At five o'clock in the afternoon the entire community walked in procession from the house to the shrine, where all joined in a hymn to the Sacred Heart. Then followed a short sermon by Brother Hogan, a poem by Brother Robb, and the prayers and blessing by Rev. Father Rector. A hymn to the Sacred Heart concluded the ceremonies, after which all returned to the Domestic Chapel for Benediction of the Most Blessed Sacrament.

Number of Community.—There are 30 scholastic novices and 9 coadjutor brothers of the first year. The whole community numbers 164, distributed as follows: Faculty 13; Tertians 16; Juniors 48; Novices 55; Old Brothers 19, Novice Brothers 13.

AUSTRIA. *Father Hurter's and Father Braun's sacerdotal jubilee.*—Father Hugh Hurter, of Innsbruck, and Father Charles Braun, of Mariaschein, celebrated on June 4 the golden jubilee of their ordination to the priesthood. Father Hurter is known throughout the Catholic world as professor and theological writer. He is the son of the famous convert and historian of Pope Innocent III., Frederick von Hurter, formerly Protestant minister in Schaffhausen, Switzerland, where the future Jesuit was born on January 11, 1832. At the time of his father's conversion, two of his sons, Henry and Hugh, entered the Church, and both became priests. Rev. Henry Hurter died at Vienna in 1895. Hugh studied at the Germanicum, in Rome, from 1849 to 1856, and won the doctorate in philosophy and theology. Shortly afterward he entered the Society and in 1858 he was appointed to the chair of Dogmatic Theology at Innsbruck, Austria, a

post he still adorns after 47 years, with his marvellous erudition and almost youthful vigor. His "Theologiæ Dogmaticæ Compendium" has had ten editions. His "Opuscula Selecta SS. Patrum" and "Nomenclator Litterarius" are well known to theologians. He has also been a frequent contributor to the Innsbruck theological quarterly.

Father Charles Braun, likewise Doctor in Philosophy and Theology, was ordained at Rome with his fellow-student, Father Hurter. After six years of work among the secular clergy, Father Braun entered the Society in 1861. He gained a reputation as Director of the Astronomical Observatory, at Kalocsa, in Hungary, invented several astronomical, meteorological and geometrical instruments, and devised new methods for the direct photography of solar phenomena, etc. His work on cosmogony is highly esteemed, and he ranks as an authority in his special line. Since 1884 Father Braun has been stationed at Mariaschien, in Bohemia.

Father Hattler.—In the June number of the Innsbruck *Sendbote* it was stated that Father Francis Hattler had completed forty years of work as a writer of pious articles and books, especially on the devotion to the Sacred Heart. So many congratulations and promises of Masses, Communions, prayers and pilgrimages were sent by priests and lay people to Fr. Hattler that he was unable to answer them individually and published a card of thanks in the September *Send-bote*, in which he blesses God for the special grace of having been so many years a contributor to the Messenger of the Sacred Heart.

CALIFORNIA. *Changes*—On July 31st Father Richard Gleeson was appointed Rector of Santa Clara in place of Father Kenna, who is now Operarius at San Francisco. Father William Melchers was on the same day appointed Superior of San José, and Father John D. Walshe acting Pastor.

Three scholastics have been sent to Rome for their theology, and two to Woodstock.

CANADA. *Changes.*—Father Filiatrault, formerly Master of Novices at the Sault, has been made Rector of the Scholasticate in place of Father Bournival, who has been assigned to the college of St. Boniface to teach Philosophy. Father Henry Bourque, who our readers may recollect was cured miraculously at Lourdes last year, has been appointed Master of Novices in place of Father Filiatrault. Father Gregory O'Bryan has been appointed the first Rector of Loyola College, the former superiors being only vice-rectors. Father Turgeon has gone to Quebec. Father Bernard Devlin takes the place of Father O'Bryan as head of the English Missionary band. Father George Kenny, for many years superior of Guelph, has been replaced by Father John Connolly formerly editor of the English Canadian Messenger.

CEYLON.—For years some English M. P.'s have been harrassing the Secretary of State for the Colonies about the education of the children of the Tamil coolies working on the tea plantations, and also of the laboring classes. Finally Mr. Myddleton requested the Ceylon Government to appoint a commission for the purpose of devising the means of introducing a system of compulsory education in the Colony. Sir Henry Blake, Governor of Ceylon, appointed five members to sit on that commission, viz: Mr. H. Wace, Government Agent of the Central Province (Chairman), the Director of Public Instruction, the Hon. J. N. Campbell, former Representative of the Planting Community at the Legislative Council, Mr. D. B. Jayatilleke, Manager of the Buddhist Schools under the Theosophical Society and the Rev. H. Highfield, President of the Ceylon Educational Association. This latter member having gone to England to take a long holiday, the Governor appointed in his place the Rev. J. Cooreman, S. J. One of the knotty points the Commission had to handle was the framing of a Conscience Clause. The principal Managers of Schools, Christian and non-Christian, were consulted with regard to that Conscience Clause. Whilst all the Catholic School Managers and non-Christian School Managers regarded such a clause as fair, it was opposed by most of the Protestant managers. This difference of opinion is easily understood, when it is remembered that the Catholic Schools are primarily established to educate numerous Catholic children, whilst the schools managed by Protestants are almost always started with a view of proselytizing. If the Protestants could not write to the Missionary Societies in England that the Buddhist and heathen children are forced to recite every day some verses from the Bible, no money would be forthcoming. Two American Missionaries, the Rev. J. H. Dickson and the Rev. G. G. Brown, advocated purely secular schools. The Rev. J. H. Dickson wrote to the commission: ". . . . While I speak as a Missionary, I speak also from the standpoint of an American who abhors any partnership between Church and State and who has been brought up from earliest years in state-controlled schools in which any species of religious instruction was absolutely prohibited." Fortunately, Fr. Cooreman was able to show that all Americans were not of the same opinion as the Rev. J. H. Dickson. For this purpose, good use was made of the very interesting article published by the Rev. Thomas I. Gasson, S. J., in the April No. of the "Catholic World" on "The Religious Education Association." And so it came to pass that an article written by an American Jesuit in Boston made its influence felt in the far-away Isle of Ceylon. Fr. Cooreman has tried his best to safeguard the Catholic interests and two high dignitaries of the Church have expressed their satisfaction.

Let us hope that the words of Dr. Shahan, quoted by Father Gasson will be once more verified: "In all those delicate questions that belong to the borderland between the Roman Catholic Church and the Civil Society, her supreme authority will always be found quite moderate and conciliatory, bent on saving the essentials of Catholic interests, but willing to go a long way in order to encourage and confirm national and municipal concord and amity in all temporal matters." At any rate, it is honorable for the Society of Jesus that one of its foreign members should have been appointed a member of that limited commission, when there were so many British Protestant ministers at hand.

The Society has agreed to take charge of the English High School, at Galle. Up to this it had been an Episcopal Institution, which has been known for some months past as St. Aloysius' College.

Father Cooreman.

CHILI.—A spirit of enmity to the Church and a desire to imitate Combes in South America have long existed in ministerial circles. Last Jan. the Minister of Public Instruction Rivera asserted that improprieties had occurred in our College of S. Jacintho and ordered it closed. At the same time a bill was introduced to prohibit clerical institutions from receiving boarders. In public session, the Minister declared that he would later on make revelations concerning the immorality of which the Fathers had been guilty. Finally he was forced to admit that he had no proofs on hand. However he would order a strict investigation. The Archbishop of Santiago sent a letter of protest to the Government. It was sent back to him with the statement that the ecclesiastical authorities had no right to criticise the Government. It has been reported that His Grace intends to excommunicate this Minister.—*Deutsches Volksbl.* (Porto Alegre.)

CHINA. *Honors to Father Froc, Director of the Zi-ka-wei Observatory.*—Last May his Highness Prince Charles of Hohenzollern, accompanied by the Consul General for Germany, visited this observatory to present to its Director, Father Froc, in the name of the emperor of Germany, a gold medal which had been awarded to him for his work on typhoons and for his many services rendered to the German navy.

CUBA.—*The Observatory of Belén and the Weather Bureau.* In 1898 the United States Weather Bureau established a branch office in Havana, and in connection with the work of this office, it was stated in the annual report that "the issue of warnings of hurricanes was a most radical charge." As such warnings have been issued from Belén for the past thirty years, it was felt by our Fathers that an injustice had been

done to the Observatory. In the memorial volume of the College, a sketch was given of the work done there under Fathers Viñes and Gangoiti. The mere record of events was a complete refutation of the erroneous statement made by the United States official.

In June of this year, Father Walter M. Drum published in *The Messenger* an article, entitled "The Pioneer Forecasters of Hurricanes," which contained a review of Fr. Viñes' career and pointed out the success that still attends the work of the Observatory. The article was republished with some modifications as a pamphlet and copies were sent to about fifty newspapers and a hundred and fifty Catholic publications. As it contained such a crushing refutation of the statement made by the Weather Bureau and proved the inefficiency of the Observer stationed at Havana, it attracted much notice. The largest New York dailies and the Associated Press of the country commented on it. On Sunday, August 21, the New York *Sun* devoted a column to the subject, that was copied by the Washington *Post*, and on August 24 the *Post* published a long editorial.

Naturally Mr. Willis L. Moore, the Chief of the U. S. Weather Bureau, was much upset by this onslaught. In a conference with Father Sarasola of Belén he admitted that he had really made a great mistake and could give no answer. He asked Father Sarasola to write a letter stating that there was no friction between the Observatory and the Weather Bureau. The letter was published by Mr. Moore next day in the Washington *Post*.

Some days later Father Sarasola received the following letter from the Weather Bureau :—

August 28, 1905.

DEAR FATHER SARASOLA,

Acting under the authority of the Secretary of Agriculture, I have to-day issued orders closing the meteorogical station of the Weather Bureau located at Havana, Cuba, and directed that the instruments be shipped elsewhere. Will you not please communicate at once with the Director of Belén College, requesting him to cable daily, at our expense, from July 1st to October 1st, inclusive, each year, the Havana A. M. observation. In return we will place on the cable in Key West such reports from the United States as Belén College may wish, the College to be at no expense for these reports except the cost of cabling from Key West.

I have also directed the Forecast Official at this office to cable to Belén College, at our expense, the location and apparent intensity of any hurricane that our reports may indicate to be in West Indian Waters. We will not issue any hurricane warnings for Havana, and in return it is expected that Belén College will not issue warnings for any United States port. As it is necessary for us to maintain our stations at Santiago, Camaguey and Cienfuegos, it seems

advisable for us to continue to send notices of warnings to these Stations. Very truly yours,

WILLIS L. MOORE.
Chief U. S. Weather Bureau.

Father Drum wrote, also, to Mr. Moore, stating plainly the occasion of the article and pamphlet and received the following letter in reply:

Weather Bureau, New York.

MY DEAR FATHER DRUM,

Your letter has been forwarded to me from Washington. The unfortunate words that you quoted I did not remember to have seen before. I therefore had one of my clerks search all of my reports and the reports of other officials of the Bureau before we could find them. I then learned that they had been carelessly taken from the report of a local official who was soon after relieved from the West Indies. I should have scanned them more carefully before adopting them, as the farthest thing from my thought was to criticize an institution that I have always esteemed,

I thank you for your kind and much appreciated letter. I am sure that the pleasant relations that have always subsisted between me and the members of your splendid Society will continue, and that Belén and the Weather Bureau will be mutually helpful the one to the other.

With expressions of my personal esteem and the hope that I may have the pleasure to know you more intimately in the future, I am

Sincerely yours,
WILLIS L. MOORE.

September 9.

The Havana Fathers are pleased with the vindication of the Observatory and consider the victory complete.

ENGLAND. *Successes at Oxford.*—In the recent examinations for "Greats" at Oxford, Mr. C. Martindale, S. J., and Mr. W. Butler, S. J. both of Pope's Hall, secured a first and second class respectively, whilst Mr. Bertrand Devas, of Corpus Christi College, an old Beaumont boy, also secured a place in the second class.

In the Oxford Local Examinations, First Class honors were won by students from our colleges at Liverpool and at Stamford Hill, the Lord Derby prize for the highest place by a Liverpool scholar being carried off by one of our boys of St. Francis Xavier's. Stamford Hill College succeeded in carrying off the first place among Catholics in the Senior and Preliminary Examinations and the second place in the Junior Examinations.

Lenten Missions. The following statements in regard to the Lenten Missions are taken from the July number of "Letters and Notices". Our Fathers were assisted in this work

by three members of the Irish Province, and by two Canadian Fathers, to whom hearty thanks are due for the excellent assistance which they rendered. The Missions given were spread widely over the country. They took place in twelve different dioceses; of these eleven were in that of Leeds, eight in Salford, two in Liverpool, two in Shrewsbury, and one each in Westminister, Hexham and Newcastle, Northampton, Middlesborough, Southwark, Clifton, Birmingham, and Portsmouth. In the thirty-one Missions given our Fathers had an opportunity of speaking to or meeting some 80,000 Catholics. Of these 70,000 belonged to parishes manned by secular priests, to whom we do not of course minister outside Mission time. During the Missions some 42,000 confessions were heard, of which 32,000 were Easter confessions At one Mission in a parish of 2000, 49 children were baptized—of course not all infants, some being thirteen years of age. The neglect of infant baptism seems to denote the very nadir of indifference. As a rule all our fathers speak well of the way the people responded to the efforts that were made for them.

Deaths.—Father James M'Swiney died on Palm Sunday, April 15, at age of 78. By painstaking study and research his mind became a mine of varied information on matters connected with Moral Theology, Canon Law, rubrics, Eastern languages and Irish lore, on all of which subjects applications were frequently made to him. The Marquis of Bute found him a most useful collaborator in his publications on ancient liturgies, and ecclesiastical customs and traditions. He rendered thus valuable aid in the translation of the Breviary into English. But his *Magnum Opus*, for the composition of which he had prepared with the most careful study for many years, was his "Translation of the Psalms." At the time of his death he had almost completed similar work for the Book of Isaias, and this it is hoped will still see the light.

GEORGETOWN UNIVERSITY. *A New Rector.*—Father David H. Buel was on August 5th announced Vice-Rector. The former Rector, Father Daugherty, has been appointed Spiritual Father of St. John's University, Fordham.

GERMANY. Father Koch gave a retreat to 38 workingmen at Altötting in Bavaria from April 21 to April 24. This is the first workingmen's retreat in Bavaria. Very favorable notices appeared in the papers and are reprinted in the *Mittheilungen*. A Bavarian Bishop wrote to Father Koch: "I have hailed with great joy the project of holding such spiritual Exercises; for I consider it absolutely necessary to offer workingmen these means of salvation and spiritual renewal in a manner adapted to their circumstances, if we wish to keep the name "Catholic" from becoming a mere empty title for our workingmen's Unions and if the members are to look on their duties in life with the spirit of faith and,

according to the Church's teaching, not allow these principles to be put out of sight by too great interest in their material welfare."

Lectures.—At Karlsruhe, Father Eric Wasmann gave a lecture on "Evolution and Darwinism" on February 15. It was attended by a large throng of distinguished people, especially by men of the educated classes. Father Cladder lectured at Landshut on March 26 before a large audience on "Biblical Apologetics." He confined himself to a refutation of objections against the credibility of the Gospels, especially as presented by Professor Adolf Harnack of Berlin.

Deaths.—Father L. von Hammerstein, well known from his writings, some of which as "Edgar" have been translated into English, died on August 15 at Treves. For the past twenty-three years he has been so unwell that he has lived at the hospital of the Brothers of Mercy where he wrote his works on the evidences of religion and against Lutheranism.

Father John Baptist Zenner, Professor of Exegesis at Valkenburg, died on July 15 at the age of 53. He wrote "Die Chorgesänge im Buche der Psalmen" and many articles on the choral structure of Hebrew poetry and but recently completed a work on the Lamentations of Jeremias.

Father Ehrle, Prefect of the Vatican, received in June the honorary degree of Doctor in Letters at the University of Cambridge, England. The Public Orator in representing his name said: "Ædium Vaticanarum de historia nemo melius, nemo accuratius disputavit. . . . . Lætamur bibliothecæ maximæ Vaticanæ præpositum esse virum tanta etiam de bibliothecis antiquioribus eruditione præditum, qui gentium omnium viros doctos summa cum benevolentia excepit, quique exemplo suo præclare ostendit, bibliothecæ magnæ in præfecto nihil melius esse eruditione summa, nihil utilius negotiorum expedite gerendorum insigni peritia, nihil pulchrius denique morum exquisita urbanitate et comitate."

IRELAND. *A New Provincial.*—Father John Conmee, for the past seven years Superior of St Francis Xavier's, Dublin, has succeeded Father James Murphy as Provincial.

Father Matthew Russell, editor of "the Irish Monthly", has returned from the Novitiate at Tullamore to his old place at St. Francis Xavier's, Dublin.

Royal University Examinations. The successes of the Catholic Colleges in these examinations are again gratifying. Not only does our University College maintain its place at the head of the list far in front of Queen's College, Belfast, but it has again carried off a larger number of First-class Honors than the three Queen's Colleges together. The Catholic Colleges have taken collectively 126 honors, the three Queen's Colleges, 52. The result is all the more remarkable as the Queen's Colleges are richly endowed by

the Government, while the Catholic Colleges receive scarcely anything.

NEW YORK. *Instruction of the Deaf and Dumb.*—Father Michael McCarthy continues his charitable work for the deaf mutes of St. Francis Xavier's. He gives instructions on Sunday afternoons in the Sodality Hall. These instructions are made to fit the occasion. During May he spoke of the Blessed Virgin whose month it was; during June the Sacred Heart received its share of attention. Timely topics are also introduced, and various announcements are made. In fact the instructions differ in no manner from those given at the usual Sodality meetings. On the second Sunday the Ephpheta Sodality (a mutual benefit society) and the Children of Mary hold their meetings; on the third Sunday the Promoters of the League of the Sacred Heart meet. After instructions there is Benediction of the Most Blessed Sacrament in the church. All those who wish can return to the Sodality Hall and have a chat. But Father McCarthy has still much to do. Some from a distance wish him to hear their confessions; others wish to consult him about this or that. He is kept busy till the last one departs, which is often quite late in the afternoon. The number of those present varies according to various causes. On the third Sunday of the month the largest number is present, as it is the meeting day of the promoters, some of whom come from a long distance. Much work is done aside from these Sunday instructions, as visiting the sick, calls on those who need advice, baptisms, marriages, etc. In fact, the work is large enough to take up the entire time of a priest. The deaf come from all classes and conditions of life; they are from every parish in New York, Brooklyn and New Jersey, and, like the Catholic church itself, represent every nation under the sun, as a glance at the list of names which Father McCarthy has would show.

PHILIPPINES. *Cebu.*—On April 2, Father Nebot and companion closed a mission in St. Nicholas parish, the center of Aglipayism in Cebu. The day preceding they gave Holy Communion to 120 children, and at the close of the mission 500 adults received Communion. On the day following the Fathers opened a mission at Talisay, a pueblo of 20,000 souls, whose "spiritual directors" were a Protestant minister and an Aglipayan pastor. A general invitation was extended to the people to attend the mission, but the Protestant and Aglipayan pastors not to be outdone in zeal immediately opened a counter-mission, and, calling to their assistance the leaders of the other sects in Cebu, preached before the very house in which the Fathers were living.

During Lent, Father Martin gave missions in Opong, Consolation and Liloan. Opong is a village in the isle of Mactan where Megallanes met his death. It is strongly Alipayan

and Protestant. A large number of the men were employed by the Government in extending the part of Cebu, and many of the boys were at work on the new wharf, yet the Father heard 800 confessions. Thence he proceeded to Consolation, formerly an independent parish, but now part of Mandaue, and practically under the control of Protestants and Aglipayans. Here the people corresponded most generously to divine grace. Men who had been absent for thirty and forty years came to confession, and youths of eighteen and twenty received their first Holy Communion. A majority of the people had not been to confession since the revolution, in 1896. Others who could not confess to Father Martin in Consolation, followed him to Liloan. In this last town the Fathers reaped their richest harvest. The Municipal Board and the Centro Cattolico assisted at all the services of the mission, and their members were the first to present themselves at the confessional. Sixty children received first Communion, and 1400 adults went to confession. The small number of priests and the desire of all to go to confession to Father Martin were the reasons why more did not confess. The Father announced that he would be in the confessional each morning, at three o'clock; but at *two* o'clock a hundred penitents were already waiting for him. Father Martin heard one hundred confessions of people who had been away thirty and forty years. One had been absent *sixty-seven* years. He came at night, protesting that he was in despair; but encouraged by the Father, he made his confession with every sign of deep sorrow and on the day following received Holy Communion, to the edification of the entire village. His appeal to the Father for prayers that he might persevere in his new life was very touching. The departure of the Father was the occassion of a magnificent public testimony of esteem. The Municipal Board, the Centro Cattolico and all the village assembled to bid him farewell. Two of our Fathers in Cebu have faculties to administer Confirmation in the inland and mountain pueblos.

Surigao.—In a letter to the Provincial Board of Surigao, ordering the reinstatement of Mr. Luis Cabrera as municipal president of Cabarbaran, Governor-General Wright adds the following words in reference to some persecution suffered by Father Nebot:—

"I wish to say that it is clear from the evidence given that there has been a very considerable amount of annoyance and persecution by some of the people of Cabarbaran of Father Nebot. The resolution of the municipal council to appoint secret police is all right on its face, but it is idle to say that systematic persecution of the character had can go on in a small community and yet perpetrators remain undiscovered by the municipal authorities. A recurrence of any or all of these annoyances will be considered by me as sufficient reason for dismissing the president and the entire municipal

council from office and for substituting officials who will be able to ascertain the perpetrators of these outrages. Very respectfully, Luke E. Wright, Governor-General."

Vigan.—On May 30, three Fathers, and a brother went to Vigan in Bishop Dougherty's diocese to establish a college and assume control of the Seminary. The following extract from a letter of Father Masoliver gives an account of their reception.

"Yesterday afternoon, the eve of the Ascension between three and four o'clock we reached Vigan. The trip from Manila was delightful, the officers and passengers on the steamer were very kind to us. Our reception at the wharf was enthusiastic. We were met by the parish priest of the Cathedral and many of the Bishop's household. They led us to a house near by, where we were received by his Lordship, Bishop Dougherty, the Governor of the Province, the Secretary, the Judge, and the leading citizens of the town. The joy and gratitude of their hearts showed itself on their faces. 'It is the first time,' they declared, 'that we have the happiness of seeing Jesuit Fathers in this place.'

"The Right Reverend Bishop had carriages ready and entering the first one, invited Father Torra to be his companion. In each of the other carriages, each Jesuit had as companion one of the leading citizens of Vigan. The ringing of the Cathedral bells announced our arrival. At the Bishop's palace we were met by many friends and former pupils of the Ateneo. Among them I remember the Procurator-Fiscal, Mr. Sinzon, a young man, who has won the affection of the people by his exemplary conduct and official ability. When we left the Palace, all the people met us and accompanied us to the Seminary. The building is commodious, but the distribution of rooms is bad and many costly modification had to be made.

"The people of Vigan have faith that is strong and constant. We begin Mass at four o'clock and at each Mass there is a good congregation. About three hundred ladies among them those of the leading families, belong to the Sodality of the Blessed Virgin. There are no Aglipayans here. There is however a University here, from which even as I write I hear strains of songs, not exactly pious."

The authorities in Vigan have already applied for American Jesuits to teach English in the new college. Two other colleges are there, one the Universidad Ilocano, mentioned in the letter, and one, it is said, under the direction of a renegade Augustinian. While we are sure of a large number of boys in Vigan, the number would be doubled by the presence of one or two American Jesuits. The Bishop had made arrangements with a Catholic teacher here in the Islands to begin the English course, but at the last moment the teacher declined to go. The three American priests, who accompanied Bishop Dougherty from America, left on the

arrival of our Fathers. They, or, at least, one of them would have remained for English, but all arrangements had been made, tickets bought, etc., for the home trip. They came to Reverend Father Superior and begged him to send Father Thompkins but he had already been appointed to teach English Literature and Chemistry in the Ateneo at Manila.

Manila. Notes from Father Thompkins.—"The two English speaking priests of Los Baños and Corregidor mentioned in my letter, have resigned their charges. One returned to America, the other to Jerusalem. A Spanish priest is now at Corregidor.

"On June 6, I went over to Cavite to see if I could do aught for the Russian wounded sailors. I found 43 there, none of whom was in danger of death. When I sat down on the bed and tried to talk with one of them, I felt that my visit would be fruitless. However I had some Immaculate Conception medals, pictures and beads and these formed a medium of communication. Five or six Russians who were able to walk, immediately gathered around me and eagerly accepted a medal and picture, but returned them in a few minutes. I could not account for this change, but a U. S. sailor from the Oregon, a Russian, who knew very little English, explained that the sailors thought they would have to pay for the medals and pictures. I told them that they would not, so they gladly accepted them. I gave medals and pictures to each, and beads also as far as I could, for I had only a dozen pair. Many of the sailors had medals and crosses on their necks, and those who received beads, placed them round their necks at once. Some had prayer books, and Testaments, and one showed me a book of Psalms, as a picture representing David playing the harp indicated. I knew enough Russian to recognize David, to the great joy of the sailor.

"I had left the ward, and was chatting with some of the American sailors when the Russian priest from the ship came in. I felt it my duty to make his acquaintance, I approached him and asked rather inconsistently: "Potesne loqui Latine?" Placing his hand on his breast and shaking his head he answered: "Russo." I then placed my hand on my breast and said: "Romano Catholico," and our conversation ended. Before I left, he pointed to the sailors and the little present I had given, and extending his hand shook mine warmly whilst his face beamed with gratitude."

Letter of Pope Pius X. to the Sodality.—At the close of the Jubilee celebration last year, Father Añon, Prefect of Studies and Director of the Sodality in the Ateneo sent one of the Albums to the Holy Father. In June he received a letter of thanks from Cardinal Merry del Val, Secretary of State.

The Diocesan Seminary.—On July 4 the Seminary of St. Charles at Manila was opened under our direction. Father

Villalonga is Rector. The Archbishop, a number of our Fathers and some of the prominent clergy were present at the opening exercises. There are 32 seminarians. After Mass of the Holy Ghost Father Villalonga read an excellent oration on virtue and science. Then His Grace, Archbishop Harty, delivered an address in English, that was translated sentence after sentence by Father Villalonga. It was afterwards published in one of the Spanish papers, and contains a defence of the Reverend Father Superior and the Society. When the Archbishop began to speak of us, the Father Superior begged him to stop, but the Archbishop answered: "No, this must be known." He said that he wished to state publicly that for ten months he had been using every effort to induce Ours to take charge of the Seminary and was delighted that the Father Superior, though evidently with great reluctance, had at last consented. A report had been circulated in Manila, even by some who were present at the exercises, that the Jesuits were grasping everything, namely the Seminary at Manila and in Vigan.

The Annual Retreat.—At the close of the annual retreat, Archbishop Harty said Mass and, assisted by Rev. Father Rector gave Holy Communion to 1000 boys. The preparatory classes have not yet made their First Communion. His Grace was very much affected and had his Secretary, Father Murphy, write an account of the Spiritual Exercises, that was published in the Manila *Cable News.*

The two Australian priests who came recently were to leave Manila at the end of June. The Archbishop has decided not to take any more priests, who know only English, for the next three years. Father Thompkins has received a letter from one of the stewardesses of the "Manchuria," to whom he gave the Badge of the Apostleship of Prayer. She has since become a Catholic and, when she wrote, was preparing for her first Communion.

The Ateneo opened in June with 226 Boarders, 115 Half-Boarders, 763 Day-Scholars,, Total, 1144. The Normal School and Seminary had on July 4, 107 Seminarians. In the Normal School, 67 Boarders, 116 Day-Scholars, Total, 290.

Mr. Robert Brown continues his discoveries of insects. He has found recently two new genera, and 14 new species. His contribution to the Manila Bulletin of Insects injurious to vegetation with the remedies for their ravages are published monthly and are of value also from an economic point.

ROME. *Father General's Affliction.*—The following is the rescript granting Father General permission to say Mass after the loss of his right arm. It was written entirely by the Holy Father:—

Dilecto Filio Ludovico Martin, Societatis Jesu Præposito Generali, cui fausta quæque et salutaria a Domino depreca-

mur, cum dispensationibus necessariis et opportunis in precibus annunciatis facultatem facimus missam celebrandi et Sacerdoti assistenti indulgemus ut quoties ad celebrantem adjuvandum opus fuerit, etiam hostiam tangere possit, necessaria ablutione postea adhibita. Ex ædibus Vaticanis die duodecimo mensis marialis anno 1905. Pius Papa X.

An artificial arm has been made for Father General which renders him good service. An artificial shoulder-piece holds the arm in place. All the movements of full arm, forearm and wrist may be performed, but only with the use of the good arm. The artificial hand may in this way hold the biretta during the blessing at meals. Father General was much pleased with the tender and affectionate interest that the English Fathers showed in his illness, and especially so with the thoughtfulness that moved them to send him the relic of Blessed Edmond Campion. He said to some English Jesuits who were returning home from Rome: "Tell the Fathers of England that I was able to bear two operations without chloroform, but was not able to read their loving letters without tears."

By the advice of the physicians Father General spent the summer at Monsumana near Montecatino where he was attended by Dr. Freddi. The latest news is that he has recovered his health; though he suffers at times, he is able to go through his different duties.

Southern Africa. *The Proto-Martyr, the venerable Father Silveira, S. J.*—The Hon. A. Wilmot discovered some years ago in Rome the full and precise narrative of the martyrdom of Father Silveira by the Emperor of Monomotapa about the close of the sixteenth century. He thus writes in "The London Tablet" for July 15:

"In Portuguese territories none but Portuguese missionaries were permitted to preach. Father Silveira was a scion of a noble family of Lisbon, who entered the Society and was sent to Goa in India. Thence he was dispatched to Monomotapa. In South-eastern Africa the fierce Bantu races had swept down from the north, and the so-called Emperor of Monomotapa was only a Kaffir Chief and his palace merely a hut. This potentate and many of his entourage had been converted by Father Silveira, when Mahommedans succeeded in poisoning the mind of the chief, and the intrepid missionary was strangled and his dead body was thrown into the river. A full and most interesting account of the martyrdom is to be found in the folio edition of the History of the Society of Jesus, which I consulted in the Vatican library and reproduced abridged in 'Monomotapa.'

"I had the honour of drawing the attention of the Father-General of the Society of Jesus to the fact of this martyrdom. His paternity was quite aware of its existence, but had feared that too many years had intervened to render it possible to satisfy the justly severe requirements of the Congregation of

Rites. The Procurator-General of the Order was, however, requested to make all possible inquiries. The Queen of Portugal was good enough to accept a copy of my book, and leading persons in Portugal became interested. Recently I had the pleasure of traveling on the east coast with the Governor-General of Portuguese South-East Africa and the Governor of Laurenco Marquez, both of whom most patriotically desire to do all in their power. From a letter written to me by the last mentioned officer, I learn that the Bishop of Mozambique left early this year for Europe, and would exert himself in Lisbon in favour of the beatification of the proto-martyr of the country in which he exercises episcopal jurisdiction.

"Fortunately it was ascertained by the Procurator-General that a process in which the martyrdom was proved had taken place shortly after the event, and now we are rejoiced to learn from Rome that the entire process has been discovered complete in the archives of the Society duly sealed by the Congregation of Rites. It is therefore believed that within three years from this time Father Silveira will be canonically decreed to be a martyr, and that his solemn beatification will take place. All the Bishops of Southern Africa have already petitioned the Holy See, and we cannot but hope that the patriotism of Portugal will be evoked on this occasion when, in addition to the names of Bartholomew Diaz and Vasco da Gama, they will be able to enrol in their book of fame the Saint and Proto-Martyr Gonsalvo Silveira."

THE SPIRITUAL EXERCISES.—*New Critical Edition.*—Father Rodeles writes from Chamartin that the Monumenta will contain a Critical edition of the Exercises. The four most valuable texts will be reproduced in four parallel columns. These texts are:—1st The Spanish original according to the oldest copy, the one that has notes written by St. Ignatius with his own hand; 2nd The literal translation into Latin that was approved by the examiners named by Paul III; 3rd. The Vulgate, or translation of Fr. Frusio; 4th. Fr. Roothaan's translation. Moreover, the volume will contain Polanco's unfinished commentary, which touches on the first week and part of the second; various writings of our Holy Father; Fr. Victoria's annotations, dictated substantially by St. Ignatius; various writings about the Exercises; a bibliography of the Exercises in Spanish and Latin; and other ancient documents.

The method of the Particular Examen practiced by Benjamin Franklin. The following extract from Franklin's Autobiography will prove of interest to students of the Exercises: I concluded, at length, that the mere speculative conviction that it was our interest to be completely virtuous, was not sufficient to prevent our slipping; and that the contrary habits must be broken, and good ones acquired and

established before we can have any dependence on a steady, uniform rectitude of conduct. For this purpose I therefore contrived the following method. In the various enumerations of the moral virtues I had met with in my reading, I found the catalog more or less numerous, as different writers included more or fewer ideas under the same name. Temperance, for example, was by some confined to eating and drinking, while by others it was extended to mean the moderating every other pleasure, appetite, inclination, or passion, bodily or mental, even to our avarice and ambition. I proposed to myself, for the sake of clearness, to use rather more names, with fewer ideas annex'd to each, than a few names with more ideas; and I included under 13 names of virtues all that at that time occurred to me as necessary or desirable.

[Temperance, Silence, Order, Resolution, Frugality, Industry, Sincerity, Justice, Moderation, Cleanliness, Tranquility, Chastity, Humility.]

My intention being to acquire the habitude of all these virtues, I judged it would be well not to distract my attention by attempting the whole at once, but to fix on one of them at a time; and, when I should be master of that, then to proceed to another, and so on, until I should have gone thro' the 13; and as the previous acquisition of some might facilitate the acquisition of certain others, I arranged them with that view, as they stand above. Temperance first, as it tends to procure that coolness and clearness of head, which is so necessary where constant vigilance was to be kept up.

Conceiving, then, that agreeably to the advice of Pythagoras in his Golden Verses, daily examinations would be necessary, I contrived the following method for conducting that examination. I made a little book, in which I allotted a page for each of the virtues. I ruled each page with red ink so as to have seven columns, one for each day of the week, marking each column with a letter for the day. I cross'd these columns with 13 red lines, marking the beginning of each line with the first letter of one of the virtues, on which line, and in its proper column, I might mark, by a little black spot, every fault I found upon examination to have been committed respecting that virtue during the day.

I determined to give a week's strict attention to each of the virtues successively. Thus, in the first week, my great guard was to avoid the least offense against temperance, leaving the other virtues to their ordinary chance, only marking every evening the faults of the day. Thus, if in the first week I could keep my first line, marked T, clear of spots, I suppos'd the habit of that virtue so much strength'd, and its opposite weaken'd, that I might venture extending my attention to include the next, and for the following week keep both lines clear of spots. Proceeding thus to the last, I could go thro' a course compleat in 13 weeks, and four courses a year. And like him who having a garden to weed,

does not attempt to eradicate all the bad herbs at once which would exceed his reach and strength, but works on one of the beds at a time, and, having accomplish'd the first, proceeds to the second, so I should have, I hoped, the encouraging pleasure of seeing on my pages the progress I made in virtue, by clearing successively my lines of their spots. Did Franklin learn our method of Particular Examen from some of the old members of the suppressed Society?

HOME NEWS. *The Ordinations* took place on June 27, 28, and 29, the First Masses on June 30. Twenty received minor orders and the following were ordained priests: James A. Mullen, John B. Creeden, Joseph A. Mulry, Francis R. Donovan. Henry J. Lyons, Thomas J. Barrett, James F. McDermott, Josephus A. McEneany, for the Maryland-New York Province; Patrick A. Ryan, for the Mission of New Orleans. His Eminence, Cardinal Gibbons, conferred both the major and the minor orders.

The Faculty for 1905–'06.—The following changes have been made in the faculty for the new scholastic year: Father J. F. X. Coleman is Minister, Father John A. Chester, Procurator and Assistant Pastor, Father Rochfort, Professor of Chemistry and lower mathematics. The rest remain as last year. In the Long Course the treatises De Gratia and De Sacramentis in Genere et De Baptismo, De Eucharistia, et De Pœnitentia will be explained; in Moral the first volume, in Scripture General Introduction, and the Book of Psalms. The second and third year philosophers attend the same class for metaphysics, cosmology being explained this year.

The Woodstock community numbered on September 15th, 148, classified as follows: Faculty, 19; long course, 40; short course, 22; philosophers, 42; Brothers, 25. There are nine more in the long course and one more philosopher than at the same time last year, the short course and the Brothers being the same.

Theologians' Academy.—On May 4th, Mr. James A. Taaffe was elected president and Mr. Joseph M. Minotti, secretary. During the past scholastic year the following papers were read:—

October 13.—The Meaning of Christian Science. . . . . Rev. Walter M. Drum.

October 27.—Why our Lord Spoke in Parables . . . . . Rev. Valentine H. Rochfort.

December 3.—The Council of Ephesus. . . . . Mr. John W. Linnehan

December 15.—The Spanish Inquisition. . . . . Mr. Henry R. Fleuren

January 5.—The Modern Plutarch . Mr. J. Tracey Langan

February 22.—Jubilees, Past and Present . . . . . Mr. Francis X. Finegan

March 23.—The Anglican Claim to Apostolic Succession. Mr. James A. Taaffe.

March 30.—The Eastern Uniate Churches . . . . . Mr. William D. Kean.

April 13.—The Immaculate Conception and the Poets of the Society of Jesus . . . . . Mr. Joseph M. Minotti.

May 4.—The Religious Element in the Mediæval Guilds. Mr. Richard H. Tierney.

Of these essays the following were published: In the "Catholic World" for December "The Meaning of Christian Science" by Father Drum; in "The Messenger" for February, "The Modern Plutarch" by Mr. Langan.

Philosophers' Academy.—On September 9 a special meeting was held for the purpose of electing officers for the year 1905–'06. Mr. Tivnan was elected president and Mr. Fox, secretary. During the past scholastic year the following papers were read:—

October 19.—August Comte. . . . . .Mr. Simpson.

November 23.—Aspects of Modern Scholasticism.. . . . . Mr. Ford.

February 1.—Physical Science as a Factor in Education . Mr. Brock.

March 15.—Agnosticism . . . . . Mr. Tivnan

During the year, Mr. O'Mailia was sent to Holy Cross College, Worcester, and Mr. Kimball was elected president in his place.

[Received too late for insertion in proper place.]

Missouri Province.—*St. Louis University.—Scholasticate.* The new school year has opened without any change in the faculty. The theologians of the long course number 75, those of the short course 22; total 97: of this number, 11 belong to the Mission of New Orleans, 8 to the Rocky Mts., 7 to New Mexico, 4 to the Province of Aragon, 4 to the (Buffalo Mission), 4 to the Mexican and 3 to the California Mission; the remaining 56 are of the Missouri Province. The philosophers number 57, of whom 13 belong to the Mission of New Orleans, 5 to the Mexican, 1 to the California, 1 to the Rocky Mts., and the remainder 37, to the Missouri Province. To assist Father Thos. Niles in the spiritual care of this large number of scholastics, as well as of the remaining 60 of the community, Father Charles Coppens has been added to the staff of St. Louis University. He is scheduled to lecture on the History of Philosophy and the Philosophy of History to the Senior and Junior classes of the College, and to give a course of Logic to extern gentlemen.

College.—Father James Finn is the lecturer on philosophy in the Senior and Junior classes, and Fathers Hugh MacMahon, Jos. Conroy and John Burke are Professors respectively of Latin, Greek, and English Literature in the Junior, Sophomore and Freshman. Greatly to his regret and that of all

well-wishers of the College, Rev. Father Rector has felt compelled to discontinue the military department, or Cadets, because it was deemed impossible or extremely difficult to comply with the chief regulation recently enacted by the Federal authorities.

Florissant.—St. Stanislaus Novitiate. The tertian Fathers are 21 in number, of whom 14 belong to the Missouri Province, 3 to the Province of Aragon, 2 to the California Mission, 2 to the New Mexican and 1 to that of New Orleans. The Juniors number 27, all of the Missouri Province with one exception credited to the the New Mexican Mission; 18 are in the 2d year, 9 in the 1st. The Scholastic Novices of the 2d year are 12 in number, all of the Missouri Province; those of the 1st year 17, of whom 2 belong to the New Mexican Mision. Father Edward Bergin having been transferred to St. Xavier College, Cincinnati, to replace Father Jos. Davis in the chair of rhetoric, Father Matthew Germing has succeeded him as professor of the 1st year Juniors' class. Brother William Foley, whose fame as a diligent, tasteful and tactful sacristan has been long recognized by Ours and the faithful frequenters of our churches in various cities within the Province territory, but especially in St. Louis and Cincinnati, celebrated the golden jubilee of his entrance into the Society on Sept. 27.

Detroit.—Father Henry Huerman, for the last few years Minister of the College, and Father Joseph Murphy, who has held the chair of philosophy for the past five years, are awaiting the day fixed for their departure southard to British Honduras, in which Mission they are to labor for souls. The latter has been replaced by Father Eugene Magevney from Marquette College. Father Hugh MacMahon and Father Aloysius Heitkamp, who have been transferred respectively to the St. Louis University and St. Xavier College, have been succeeded by Father A. Effinger from St. Mary's College and Mr. John Mortell from the St. Louis Scholasticate.

Omaha.—The Creighton University. A new department, the College of Pharmacy, was opened in the 3d week of September with the encouraging enrollment of 58 students.

Foreign Missions.—Father James Monaghan and two Scholastics, Messrs. Christopher Reilly and James O'Neill, left St. Louis towards the end of August for the Philippines. Fathers William Stanton and William Bennett are on their return from the tertianship at Manresa, in Spain, and after their arrival here they will be sent to resume mission duties in British Honduras. Father Henry Abeling, who was raised to the priesthood on July 30 at the College of Gandia in Spain, will make his third year of probation at Manresa.

Ordinations.—The following theologians received subdeaconship, deaconship and priesthood at the hands of Mt. Rev. John Jos. Glennon, Archbishop of St. Louis, on June 26, 27 and 28, in the Church of St. Francis Xavier, St.

Louis: Francis X. Breen, James J. Daly, John Danihy, John B. Furay, Louis J. Fusz, Joseph C. Husslein, Robert S. Johnston, Joseph B. Kammere, Clement F. Martin, John J. O'Bryan, Louis A. O'Connor, William H. Schierman, James J. Shannon, Vincent A. Siefke and John A Weiand of the Missouri Province; Edward A. Cummings and James O'Brien of the New Orleans Mission; William Engelen of the Buffalo Mission; John Fayolle of the Mexican Province, and William H. Bennett of the Rocky Mts. Mission.

CONSPECTUS SOCIETATIS JESU UNIVERSÆ

INEUNTE ANNO 1905.

ASSISTENTIÆ	PROVINCIÆ	SAC.	SCH.	COAD.	UNIV.	AUG.
ITALIÆ	Romana	202	93	105	400	2
	Neapolitana	135	107	87	329	1
	Sicula	104	66	70	240	6
	Taurinensis	219	211	133	563	-3
	Veneta	215	76	99	390	-4
	Socii Assist. Italiæ	*875*	*553*	*494*	*1922*	*2*
GERMANIÆ	Austriaco-Hungarica	360	140	234	734	2
	Belgica	517	418	215	1150	6
	Galiciana	213	119	133	465	11
	Germaniæ	627	394	434	1455	17
	Neerlandica	255	147	130	532	-2
	Soc. Assis. Germaniæ	*1972*	*1218*	*1146*	*4336*	*34*
GALLIÆ	Campaniæ	347	185	132	664	16
	Franciæ	527	167	208	902	-5
	Lugdunensis	427	180	204	811	-8
	Tolosana	387	190	134	711	2
	Socii Assist. Galliæ	*1688*	*722*	*678*	*3088*	*5*
HISPANIÆ	Aragoniæ	468	253	368	1089	29
	Castellana	442	362	355	1159	19
	Lusitana	135	97	100	332	5
	Mexicana	95	97	66	258	5
	Toletana	228	174	174	576	2
	Socii Assist. Hisp.	*1368*	*983*	*1063*	*3414*	*60*
ANGLIÆ	Angliæ	361	209	119	689	-5
	Hiberniæ	170	124	58	352	-4
	Maryland. Neo-Ebor.	266	262	138	666	10
	Missouriannæ	230	194	109	533	7
	Missio Canadensis	137	71	74	282	5
	Missio Neo-Aurelian.	116	70	46	232	-4
	Socii Assist. Angliæ	*1280*	*930*	*544*	*2754*	*9*
	Ineunte anno 1905	7183	4406	3925	15514	110
	Ineunte anno 1904	6992	4487	3925	15404	135
	Augmentum	191	-81	0	110	